The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 5 | Chicago, Saturday, April 29, 1893 | Whole No. 754

TIFFANY GLASS & DECORATING COMPANY

FURNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL

DECORATIONS MEMORIALS.

333 TO 341 FOURTH AVENUE NEW YORK

CHURCH DECORATION

* ● *

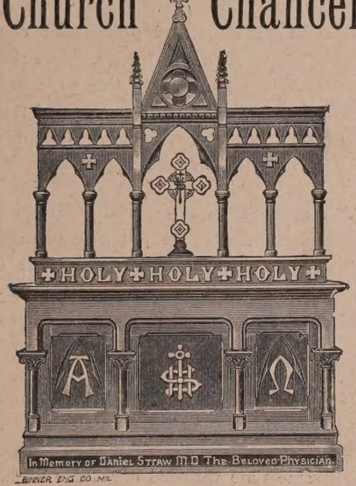
Designs submitted for the entire decoration of the church —to be carried out by local labor, if desired. Correspondence solicited.

J. & R. LAMB,
59 Carmine St., New York.

Church Furnishing

And

Church Chancel



FURNITURE

Of every description. Special designs free.

Address,

PHOENIX MFG. CO.,
Eau Claire, Wis.

Cassocks, made to measure, from - - - - - - $9.00
Surplices, ready made, - - - 5.00
Colored Stoles, - - - - 4.00
Special Sheet of Embroideries and Vestments.

COX SONS, BUCKLEY & CO.,
Vestment and Embroidery Dept.,
8 East Fifteenth St., New York.

ST. AGNES' GUILD

St. Agnes' Guild of Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girlesd, Altar Hangings, and Linens, Choir Vestments, etc.

Address, REV. WM. HAMILTON, RECTOR,
274 S. OAKLEY AVE., CHICAGO.

CHURCH WORK ROOM

St. Michael's Home, Mamaroneck, N.Y.

Ecclesiastical Embroidery, Vestments, Frontals, Altar Linen. Address, "The Sister Superior."

"AMERICAN CHURCH INSTITUTE."
Paris, France.

Two months excursion to Europe, $500. Sailing New York, North German Lloyd Steamship Kaiser Wilhelm II, (Mediterranean Service), May 13, July 1, 1893. For further particulars address, A. C. I., 917 McCulloh St., Baltimore, Maryland.

:: The ::
TEACHERS' HOTEL.
(Teachers and their friends.)

Four blocks west of main entrance to World's Fair, on quiet residence street.
ROOMS $7 PER WEEK. EVERY COMFORT.
C. R. LONG, Manager,
6422 Sheridan Ave., Chicago.

Church Furnishing

RICHARD H. STILLWELL,

Church Furnishings, Vestments, and Clerical Outfitter, 73 Bible House, New York City.

Ecclesiastical Art in Brass,
Rood Screens, Pulpits,
Lecterns, Altar Crosses, Litany Desks, Candle Sticks, Baptismal Fonts and Covers,
Altar Rails, etc.

See our advertisement of Church Vestments next week.

Correspondence solicited. Estimates furnished.

CHAS. WHEAR, Manager.

Take elevator, 8th St. entrance.

EASTER MEMORIALS.

LECTERNS, PULPITS, CROSSES, ALMSDISHES, VASES, LITANY DESKS, STALLING, ALTARS, FONTS, Etc.

Complete Catalogue on Application.

COX SONS, BUCKLEY & CO.,
8 East 15th St., New York.

CHRISTIAN ART INSTITUTE.
R. GEISSLER.
52 & 54 Lafayette Place New York.
Headstones, Monuments and Vaults, in Stone, Marble and Granite also in Bronze.
Send for a Circular and mention this Paper.

Office, 47 Lafayette Place, New York. Works. London, Eng. Orange, N. J.

MEMORIAL WINDOWS, Stained Glass for Dwellings, CHARLES BOOTH.

CHURCH FURNISHINGS, In Wood, Metal, and Stone
COMMUNION PLATE, CHARLES F. HOGEMAN.

NOTICE OF REMOVAL:—May 1, 1893, we complete sixteen years of occupancy of Room No. 1, Churchman Building. On and after that date, our New York office will be changed to the building 105 East 17th Street, near Fourth Ave.

OSCAR LUETKE,

The only Manufacturer making a specialty of Wrought Iron and Brass CHURCH WORK.

Specialty: Rood Screens, Pulpits, Lecterns, Altar Rails, Lamp and Gas Fixtures.

662-668 HUDSON ST., N. Y.

Art Stained Glass,

Memorial Windows, Figure Subjects, Leaded Mosaic, Geometrical and Plain Cathedral Glass for Churches and Chapels.

Pittban & Bolle,
132 W. 23d St., New York.
General Church Furnishers.
Altars, Brass or Bronze Memorial Tablets, Lecterns and Mural Decorations in Oil or Fresco.

Lyrics of the Living Church

* * * * * * * * *

THE CHRISTIAN YEAR: Poems of Consolation, Patience, Prayer and Praise, Meditation, Childhood, Legendary, and Allegorical Poems. Compiled from the first ten volumes of this journal. One hundred and twenty-four authors are represented, and the collection comprises nearly two hundred poems, illustrated by Mr. Gratacap. Published by A. C. McClurg & Co., Chicago. Price, $1.50, postpaid. To the clergy, one dollar.

* * * * * * * * *

The Living Church,
162 Washington St., Chicago.

** G. A. R. **

MEMORIAL DAY SERVICE.

Complete, including hymns. Compiled by a Veteran for use of Memorial Day, or the Sunday before. Handsome, appropriate, devotional, liturgical, patriotic. Commanders, Adjutants, or Chaplains of Posts will be furnished with circulars and specimen copies, free, on application to the

CHURCH PUBLISHING CO., Ltd.
124 Bible House, New York City

FOR THE WORLD'S FAIR.

THE BUILDINGS OF THE

WESTERN THEOLOGICAL SEMINARY,

CHICAGO,

will be open for lodgings from June 1st to September 28th, 1893. Room in Dormitory $1.00 per night; in Wheeler Hall, $2.00 per night per person. Buildings are on Washington Boulevard, near Garfield Park. Frequent trains to Exposition by Northern Pacific Ry. Horse Cars and Cable Cars connect with center of the City. Buildings among the finest in the City. Send $2.00 to secure room for your date and number of days, same to be credited on your bill. Restaurants near by. Address,

L. M. JONES,
1113 Washington Boulevard,
Chicago, Ill.

EVERY "HOME-BODY"

as well as every other body should read the

LADIES' HOME JOURNAL

BRENTANO BROS., 304 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

SOME NEW BOOKS.

A Handy Book of the Church of England.

By Rev. EDWARD L. CUTTS, D.D. author of "Turning Points of Church History," etc. 8vo, cloth, $2.50.

A work which aims at meeting inquiries upon the main points of the Church's history and present position. It covers a large area and ought to be in the hands of all Church workers as well as in those of general readers.

A First Book on the Church.

By Rev. T. P. GARNIER. A book to put in the hands of young Churchmen generally. 12mo, cloth, 60 cts.

Our Worship.

By Rev. PREB. SADLER, author of "Church Doctrine," etc. 12mo, cloth, 60 cents.

Deals with a much neglected question in a clear and suggestive way.

The Book of Chronicles in Relation to

THE PENTATEUCH AND THE "HIGHER CRITICISM." By Lord A. C. HERVEY, D.D., Bishop of Bath and Wells. 12mo, cloth, 80 cents.

The Incarnation: A Revelation of Hu-

MAN DUTIES. A Charge Delivered to the Clergy. By Rt. Rev. LORD BISHOP OF DURHAM. 12mo, cloth, 60 cents.

The Face of the Deep.

A Devotional Commentary on the Apocalypse. By CHRISTINA G. ROSSETTI. 8vo, cloth, $3.00

"With deep devotion, profound spiritual insight, intense reverence, she has found a treasury of meditations, litanies, prayers, and poems, such as are rarely brought together within the pages of one book."—*Living Church.*

May be obtained from any bookseller, or will be sent free by mail on receipt of price, by

E. & J. B. YOUNG & CO.,
Cooper Union, 4th Ave., New York.

JAMES POTT & CO.

AGENTS FOR THE BAGSTER BIBLES CAMBRIDGE BIBLES PRAYER BOOKS & HYMNALS

PUBLISHERS BOOKSELLERS & IMPORTERS

HEADQUARTERS FOR THEOLOGICAL AND GENERAL LITERATURE

114 FIFTH AVENUE NEW YORK

Educational

TEACHERS WANTED.—For good positions in Colleges, City Schools, Church Schools, etc. Address or call on
C. J. ALBERT, Manager,
211 Wabash Ave., Chicago.

THE GENERAL THEOLOGICAL SEMINARY.
Chelsea Square, New York.
The Academical Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the building. Furnished room, with board, coal, gas, and care of room, $225 per annum, payable semi-annually in advance.
SPECIAL STUDENTS admitted, and a POST-GRADUATE course for graduates of Theological Seminaries.
The requirements for admission and other particulars can be had from
The REV. E. A. HOFFMAN, D.D., D.C.L., Dean.

CALIFORNIA.

ST. MATTHEW'S SCHOOL FOR BOYS.
Twenty-seventh year. **San Mateo, Cal.**
The REV. ALFRED LEE BREWER, D. D., Rector.

ILLINOIS.

ST. MARY'S SCHOOL, Knoxville, Ill.
(Twenty-fifth year). An institution of the Province of Illinois, A magnificent new building, new furniture and apparatus. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. References made to past and present patrons in nearly every city in the West. REV. C. W. LEFFINGWELL, Rector and Founder (1868).

ST. ALBAN'S SCHOOL, Knoxville, Ill.
A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture. Boys are prepared for business or for college. REV. C. W. LEFFINGWELL, D. D., Rector and Founder. [1890]

WATERMAN HALL, Sycamore, Ill.
A BOARDING AND DAY SCHOOL FOR GIRLS.
Opened Sept. 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Board and tuition $300 per school year. Address REV. B. F. FLEETWOOD, S.T.D., Sycamore, Ill.

MASSACHUSETTS

Miss Clagett's Home and Day School.
For Girls. Mass., Boston, 252 Marlborough St.
Re-opens Oct. 3rd. Specialists in each department. References: Rev. Dr. DINALD, Trinity Church; Rev. Dr. JOHN S. LINDSAY, St. Paul's; Pres. WALKER, Inst. Technology.

MINNESOTA.

ST. MARY'S HALL, Faribault, Minn.
Terms, $350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector. Miss ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission, address St. Mary's Hall.

SHATTUCK SCHOOL, Faribault, Minn.
A Church Boarding School.
Very thorough and full course for college or business. Illustrated catalogue gives full information. Several half-scholarships for boys of high character and ability. The REV. JAMES DOBBIN, D.D., rector.

NEW JERSEY.

BAQUET INSTITUTE, "Chestnut Heights," Short Hills, N. J.
18 miles from New York City. French and English Church School of highest order for girls. **References:** Rt. Rev. T. A. Starkey, D. D. HARRIET S. **BAQUET, Prin.**

ST. HILDA'S SCHOOL, Morristown, N. J.
Boarding School for Girls. Terms per school-year $250. Music extra. Address, SISTER SUPERIOR.

NEW YORK—STATE.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
Under the charge of the Sisters of St. Mary. Twenty-first year commences Sept. 26th. Address
THE-SISTER-IN-CHARGE.

NEW YORK—CITY.

ST. JOHN BAPTIST SCHOOL,
231 East 17th Street, N. Y.
A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address, the
SISTER SUPERIOR.

ST. MARY'S SCHOOL,
6 and 8 East 46th Street, N. Y.
A Boarding and Day School for Girls. The twenty-fifth year will commence October the 3rd. Address the
SISTER-IN-CHARGE.

NEVADA.

WHITAKER HALL, Reno, Nevada.
The Diocesan Boarding School for Girls. The Rt. Rev. Abiel Leonard, S. T. D., Visitor. The 17th year will begin Sept. 7, 1892. The climate is dry and invigorating, and particularly beneficial to weak lungs. Altitude, 4,500 feet. Careful physical, mental, and moral training. Teachers of reputation and experience. For illustrated catalogue address REV. ERASMUS VAN DEERLIN, Rector.

THOSE answering an advertisement will confer a favor upon the Advertiser and the Publisher by stating that they saw the Advertisement in THE LIVING CHURCH.

Educational

PENNSYLVANIA.

BISHOPTHORPE, South Bethlehem, Pa.
A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. *Semper Fidelis, Fidelis Certa Merces*—School Legend.

Cheltenham Military Academy, Ogontz, Pa.
Near Philadelphia.
In every respect one of the best college preparatory schools in the East. For illustrated circular, address J. CALVIN RICE, Principal.

PENNSYLVANIA MILITARY ACADEMY.
Chester, Pa. 31st Year. Opens September 14th. A MILITARY COLLEGE.
Degrees in Civil Engineering, Chemistry, Arts. Thoroughly organized preparatory department. Circulars of COL. C. E. HYATT, President.

Miss Gordon's Boarding and Day School.
PENNSYLVANIA, Philadelphia.
FOR YOUNG LADIES. 4110 and 4112 Spruce Street. Most delightful location in Philadelphia. 13th year opens Sept. 20th, 1893. French, Music, and College preparatory. Circular on application.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.
A Boarding and Day School for Girls. The twenty-fourth year begins Sept. 21, 1893. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D. D., D. C. L., Chicago; Rt. Rev. G. F. Seymour, S. T. D., LL. D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.
Address
THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY,
Delafield, Wisconsin.
A Church school for boys. The best scholarship and accommodation. Price moderate. For catalogues, testimonials, etc., address REV. S. T. SMYTHE, M. A. Delafield, Waukesha Co., Wis.

EDUCATION IN FRANCE. M. WEBSTER POTTER, Professor of Modern Languages at Havre Lycie, would accept a few boys in his family. References: Rev. Dr. HENRY A. COIT, Concord, N. H.; Rev. H. CHESSHIRE, M.A., British Chaplain, Havre; OSCAR WILLIAMS, American Consul, Havre; JOHN C. BANCROFT, ESQ., Mt. Vernon St., Boston.

Diplomas
Engraved. New and special designs to order. Handsome lithographed Blank Diplomas in stock adapted to any school. Diplomas filled. Plates of portraits, buildings, etc., ready for the printer, engraved direct from photograph, or from pen-and-ink drawing. Resolutions, testimonials, memorials, engrossed and illuminated. We refer to the Board of Education, City of Chicago, whose work we do.
C. L. RICKETTS, CHICAGO.

:*: COMFORTABLE LODGINGS :*:
during the WORLD'S FAIR for Brotherhood men, Clergymen, and Churchmen generally, can be secured at reasonable rates in

ST. ANDREW'S HOUSE,
corner 65th street and Woodlawn avenue, Chicago, Illinois, which is located within *ten (10) minutes walk* from the main entrance to the Exposition Grounds.
Under the sole management of Chapter 202 Brotherhood of St. Andrew, and a corps of competent assistants.
Write for particulars to TAYLOR E. BROWN, F. D. HOAG, or G. V. HILTON, M. D., Committee in charge, St. Andrew's House.
REFERENCES:
Rt. Rev. W. E. McLAREN, Bishop of Chicago.
Rev. A. L. WILLIAMS, rector Christ church, Woodlawn Park, Chicago.
Mr. J. L. HOUGHTELING, Mr. W. R. STIRLING, Mr. J. R. LOCKE, } Of the Council B. of St. A.

Church Cushions
HASSOCKS, ETC.
Correspondence Solicited.
Ostermoor & Co., 116 Elizabeth St. New York, N.Y.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

BELLS
eel Alloy Church and School Bells. Send for Catalogue. **C. S. BELL & CO., Hillsboro, O.**

BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church
BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS in the World
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD

Alfred Peats
WALL PAPER
Send **5c** for postage on **100** beautiful **samples** and our guide, **"How to Paper and Economy in Home Decoration,"** will be sent **FREE.**
Handsome Gold Parlor Paper, 10, 12 1-2, 15c
Per roll, all with wide borders and ceilings to match. Good Gold Papers **5** to **9c.** Will refer you to more than **twenty thousand well satisfied customers.** Paperhangers' sample books, **$1.00.**
Send to the nearest address.
ALFRED PEATS,
Wall Paper Merchant,
136-138 W. Madison St., Chicago.
30-32 W. 13th St., New York.

MUSIC FOR MANY.
VOICES OF SPRING. A service of Song and Recitation, for **Children's Day.** Price 5 cents. **ALBUM OF SONGS.** Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. **FOLIO OF HOME SONGS.** A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 35 cents. **ARCHER'S SECOND ORGAN BOOK.** New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. **ORGAN MOSAICS No. 2.** Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. **GARNERED GEMS,** by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. **COLUMBUS,** a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. **THE MUSICAL VISITOR** supplies all reasonable demands for music for the choir and for organists. Price $1.50 a year. Special terms to clubs of five or more. Sample copy 10 cents.
Any of the above named books will be sent post-paid to any address, on receipt of marked price.
—PUBLISHED BY—
THE JOHN CHURCH CO.,
CINCINNATI, · · NEW YORK, · · CHICAGO

WANTED AGENTS To Sell
"SCENES FROM EVERY LAND,"
THE BOOK OF THE CENTURY; over 500 Magnificent Photographic Views, size 11½ by 14½ inches. Introduction by **GEN. LEW. WALLACE,** Author of **"Ben-Hur."** Descriptions by Edward Everett Hale, D.D., Russell Conwell, D.D., LL.D., Hon. Wm. C. P. Breckinridge, Henry Watterson and other talented writers. *Ahead of all competitors,* larger views, finer photographs, *twice as many of them,* more handsomely bound, and lower in price; sells at sight to people who never bought a book in their lives; agents of other books throwing their outfits away and begging for territory; beautiful sample views free; absolute control of field; goods on credit; $6.00 to $20.00 a day readily earned; success guaranteed. MAST, CROWELL & KIRKPATRICK, Springfield, Ohio, Sole Publishers.

CARSON PIRIE SCOTT & CO.
State and Washington Sts., CHICAGO, ILL.

Illustrated Guide Book Free.

To all who apply in person, or by mail, our new catalogue, or guide book, will be given.

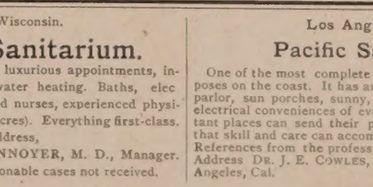
Elegant engravings of portions of our Building adorn its pages, while the text is equally attractive to those who wish to know the names of the latest and best varieties of the innumerable articles we display.

This guide book is especially designed for those who are not able to visit our building in person, but it will aid others to thread their way intelligently through the maze of our 80 Departments.

If in need of a dress we will gladly mail you samples of wool dress goods, cotton wash goods, or silks, at the same time we send our Guide Book.

A Rare Opportunity!
Dean Goulburn's Three Counsels of the Divine Master.
2 Volumes, - Price, $4.50.
May be had through us, with a subscription to THE LIVING CHURCH, both for $4.35. To the clergy, $3.35. Postage, 20 additional.
This is conceded to be the best and most spiritual book Dean Goulburn has ever written. This is a rare chance (open to both old and new subscribers) to secure it. Address THE LIVING CHURCH, 162 Washington St., Chicago.

A New Principle applied to Consumption
And diseases of **THROAT and LUNGS.**
Report of Medical Commission showing results hitherto unknown and **impossible by prevailing methods,** also illustrated folder and addresses of patients cured sent on application.



A WINTER and SUMMER RESORT of peculiar excellence, including separate sanitarium treatment by *strictly regular* physicians.
A Two Week's Stay will prove superiority over any climatic change.
Sterlingworth Sanitarium, Box 128, Lakewood-on-Chautauqua, New York

Kenosha, Wisconsin.
Pennoyer Sanitarium.
New, modern building, with luxurious appointments, including elevator, gas, hot water heating. Baths, electricity, massage, etc. Trained nurses, experienced physicians. Spacious grounds (75 acres). Everything first-class. For illustrated prospectus, address,
N. A. PENNOYER, M. D., Manager.
Insane or otherwise objectionable cases not received.

Los Angeles, Cal.
Pacific Sanitarium
One of the most complete structures for hospital purposes on the coast. It has an aseptic operating room, sun parlor, sun porches, sunny, well ventilated rooms, and electrical conveniences of every kind. Physicians in distant places can send their patients here and feel that all that skill and care can accomplish will be done for them. References from the profession and from former patients. Address DR. J. E. COWLES, Pico and Hope streets, Los Angeles, Cal.

The Living Church

Saturday, April 29, 1893

Where Are We?

BY F. W. T.

The critics have spoken. Where now do we stand?
Perhaps on our heels or our head,
We can't make out which. With assurance quite bland
They says "*heels*"—but if *feelings* in this take a hand,
We are t'other end downwards instead.

We were taught to think Moses knew something about
His own kin; but it seems he did not.
He didn't write much—there are some even doubt
That he wrote anything, as he couldn't eke out
Enough learning to trace a small jot.

We thought that of history we had the pith,
In Abraham, Isaac, and Jacob
And other old Patriarchs. These vanish with
The demands of inquiry critical. *Myth*
Is the grand thing to which we must wake up.

Not authors but "documents" hold the first place,
As critical judgment gets higher,
And their wide-scattered fragments are patched up apace
By the critics who think they infallibly trace
Inspiration that doesn't inspire.

It is all very simple and easy, no doubt;
Since all the old Prophets were dead
Ere they wrote, you can Israel's history flout,
"Reconstruct" the whole story, and make it look stout
With an alphabet tacked to its head.

You have J and JE, and P one, two, and three,
There's no telling how much more they add,
Till with one John P. Robinson we must agree
That "they didn't know everything down in Judee,"
And their treatment of facts was quite bad.

Higher critics can tell us what things to believe,
And how to convert heathen nations.
When the Bible you *take*, you the greater part *leave*,
Keep your "critical faculty" on the *qui vive*,
And read Scripture with large reservations.

Springfield, Ill. Eastertide, 1893.

News and Notes

INDICATIONS of a solution of the labor problem are making their appearance. The long conflict in England between the Cotton Spinners' Unions and the Federated Association of Employers has resulted in a compact between the two organizations by which wages may be changed only once a year, while each organization shall discourage strikes or lockouts on any account, until the question at issue has been submitted in writing to a committee consisting of four representatives of each body. In case these fail to reach an agreement within seven days, upon the demand of the secretary of either organization the question may be submitted for another week to a new tribunal for investigation and deliberation. This is certainly a step in advance and one worthy of being widely followed.

WE HAVE already noted one effect of "naming" and discussing nominees for a vacant episcopate, in caucus and newspaper. As a rule it makes the election of these very men impossible, for they must feel that if elected by such influences they could not be assured of its being a call of God; and their acquiesence in such secular or partisan nomination might fairly be construed into a willingness to profit by it. All considerations of reverence and self-respect must compel withdrawal of their names. Another evidence of the unwisdom of caucus elections to the episcopate is the confusion created by reports of such proceedings. Even a paper so wide awake as *The Interior* (Chicago) announces that Dr. Dix has been "elected" to succeed Dr. Brooks; and adds, "a wide contrast."

WE GIVE our readers, in this issue, an excellent paper on "The Mode of Baptism," by the Rev. R. H. Gesner. In a letter accompanying the contribution, he says: "Some of us country parsons would like a simple tract on this subject. You scarcely know how useful to us are tracts on the Church's doctrines and usages. Will you not come to the country parsons' rescue? If my paper is not suitable, get some one else to write one." THE LIVING CHURCH does no publishing outside of the weekly issue of the paper, but it did some years ago publish a series of tracts that had a large sale and seemed to be greatly helpful in parochial work. "The Young Churchman Co." purchased this series, with the "Quarterly," and have added to it from time to time.

THERE SEEMS to be difficulty in applying to New York clergymen of high position, the new method of canvassing episcopal candidates in advance, by means of public agitation and newspaper notoriety. The Rev. Dr. William R. Huntington was the first clergyman to object to being placed in so delicate a situation, and promptly manifested his disapproval by declining to allow such use of his name. Both Dr. Dix and Dr. Greer have been forced into a similar attitude, and have given to the public letters in which they decline to be candidates. However unusual may be the declining of an election in advance, no other course was open, in view of proceedings which placed them in a false position not devoid of responsibility. With such examples from three such clergymen, it looks as though the attempt to canvass episcopal elections in this manner had encountered an emphatic rebuke.

THE COMPLETION of the great Mormon Temple after forty years in building, may be regarded as an historical event and is certainly an indication that the Mormons have no anticipation of abandoning their peculiar tenets or giving up their institutional existence. The corner-stone of this magnificent building was laid April 6, 1853, and the work has cost about $4,000,000 exclusive of the labor on it, given freely, valued at some $2,000,000 or $3,000,000 more. It is 99 feet broad, 200 feet long, and 204 feet to the top of the towers. The central eastern tower is capped by a granite globe on which stands a statue 13 feet high, of the angel Moroni. The Temple is reported to hold 25,000 people and is not intended for a house of worship but for meetings of the priesthood and the ceremonials of Baptism, marriage, and ordaining to priestly functions. No Gentile is to be permitted to enter this Temple after its completion. The ceremony of dedication is to occupy six days, in order that the "saints" from all over the world may have an opportunity of being present.

SOME Roman Catholics in Canada seem to be exceedingly mad because THE LIVING CHURCH published the fact that St. Joseph's parish, Oneida co., N. Y., was received into our Communion and became a part of the diocese of Central New York, in 1876. A secular paper has branded the report as "A Living Church Lie," and we have had so many letters, and "clippings" of newspaper comments, that we could not reply to or answer them in detail. If anybody has "lied" about the Roman Catholic congregation of St. Joseph, and its formal reception by Bishop Huntington, on Dec. 27, 1876, we shall be glad to correct the error as soon as it can be shown. The accounts published by THE LIVING CHURCH were taken from the Bishop's address and from contemporary reports. We have not the time nor the space to go over the subject again, and all the issues of our paper relating to the subject have been forwarded to enquiring readers, but we can affirm, and do affirm, that the truth, the whole truth, and nothing but the truth, so far as we were able to ascertain it in the case referred to, was published by this journal.

WORTHY OF NOTICE are some of the measures being adopted for the protection of the interests of the working classes. On the first Monday of January of each year, the State Legislature of Ohio and the Ohio Trades and Labor Assembly meet simultaneously, the purpose being to bring to the attention of the legislature the matters particularly concerning working people. So long as the legislature remains in session, a legislative committee appointed by the Assembly remains at Columbus to prevent these matters being overlooked. The sanitary condition of factories, protection of life and limb in certain hazardous trades, and the employment of child-labor, are among the points covered by the legislation thus secured. The establishment of free labor bureaus has also been begun with very happy results in the benefitting of the employed. For every city of 50,000 population and over, a superintendent and clerk are appointed by the Labor Commission, whose duty it is to keep a record of all persons wishing situations and all employers desiring help. The officers are forbidden to receive fees of any sort, and working people are thus protected from the exactions and fraud of private intelligence offices. Five bureaus have been established at a cost of less than $10,000 a years and a moderate estimate puts the saving to employees at $100,000 a year. From June, 1890, to January, 1893, 81,000 applications were filed by employees, and 63,000 by employers; 38,000 persons were placed in positions. Such a simple and sensible method, achieving such good results in a direction where thousands are at the mercy of others, will, we hope, be rapidly put in operation in other States.

Brief Mention

We are indebted to *The Muncie Churchman* (Indiana) for a very kind notice of this journal.———The following paragraph on happiness appeared the same week as editorial in a Protestant and in a Roman Catholic paper: "Happiness sought as an end is rarely attained. But happiness as a result of duty done, service rendered, is a result which follows the right use of means invariably adapted to certain ends." A contemporary suggests that the definition is too vague and wordy, and moves as a substitute, "To be good is to be happy."———We have had several enquiries similar to the following: "Do you know of any pleasant Church home where a Churchman (or Churchwoman) can get a room during the time of the World's Fair? THE LIVING CHURCH will gladly and without charge give the information needed, if Church families having rooms to let, with or without board, will send their address, with recommendation of their rector.———The proverbial attraction of wedding fees must have been a long-felt want in the case of that Connecticut pastor in whose parish no wedding has occurred for five years. As *The Congregationalist* puts it—"Ministerial patience is subjected to a good many diverse tests in these days!"———In the death of Lucy Larcom at the age of sixty-seven, we lose a true poet and a helpful, uplifting writer. It is safe to say that she has written no word which "dying, she would wish to blot."———It would undoubtedly have a refining effect upon the morals of our cities if they followed the example of San Francisco in ordering the arrest as a vagrant of every professional pugilist.———Among the Easter gifts of our good people, none was more gracious on the part of the givers, none more worthily bestowed, than that which was sent by "many friends scattered over our broad, fair country," to the Misses Emery, sisters who have wrought side by side in the gentle but powerful agency of the Woman's Auxiliary.———One of the oldest religious newspapers in this country is *The New York Observer* which celebrates its seventieth birthday on May 10th. It has always been conducted with dignity, and has won and maintained the respect and confidence of the Christian world.———Mrs. A. L. Bruce, of Edinburgh, Livingstone's daughter, has, with her husband, succeeding in having a bronze memorial tablet fastened upon the tree beneath which the great traveller's heart is buried. The inscription is simply "Livingstone died here, Ilala, May 1st, 1873."———Biblical students will take great interest in the discovery by Prof. Harris, in the Convent of Mount Sinai, of a complete Syrian text of the Four Gospels. It was from the ignorant and secretive monks of Sinai that Tischendorf obtained his famous *Codex Sinaiticus* forty years ago. Prof. Harris's find is even more precious, if the report is true, since this Syrian version probably antedates any extant New Testament manuscript in Greek. It may not be, however, more correct than some later copies.———Dr. Langford, the energetic and far-sighted secretary of our Board of Missions, has begun the issue of a "Quarterly Message" about missions at home and abroad. It is more like a pamphlet than a magazine, and the price is so low it can be widely circulated. Four dollars will supply a hundred copies of this quarterly for one year.

Church of England Notes

Considerable progress has been made with the work of restoring the west front of Rochester cathedral. It was found to be very seriously dilapidated, and Mr. J. L. Pearson, R.A., the architect, was obliged to advise the entire rebuilding of the upper part. The underpinning, or renewal of the foundations, has been successfully accomplished, but the work proved one of great difficulty and entailed a cost of many hundred pounds. The present restoration of the west front will cost between £6,000 and £7,000, but the dean and chapter are anxious to deal also with the roofs of the choir and choir transepts, and other works, which would double the amount named.

The Bishop of Ripon has issued an appeal for the formation of a diocesan fund to yield £2,000 per annum for the relief of distress amongst the clergy of that diocese. He proposes to raise this as an "Emergency Fund" for three years, which would enable him to add 10 per cent. to the value of 134 very poor benefices in the diocese. The Bishop, Lord Zetland, Lord Masham, Hon. H. E. Butler, and others, have each promised £100 a year for three years toward the fund.

The Bishop of Mauritius officiated at the reopening of his cathedral on Feb. 21st. The building had been much damaged by the disastrous cyclone in April, 1892, but the interior having been completely renovated, the cathedral is once again available for divine worship.

At the Lent ordinations there were one hundred and nine candidates in all, of whom 67 were ordained priests and 42 deacons. With regard to the educational antecedents of the candidates, it appears that 51, or upward of 46 per cent., were graduates of Oxford or Cambridge. This is precisely the same percentage as in the Lent of last year.

The death of Sir George Prevost removes the last of the writers of the famous "Tracts for the Times." For 16 years he held the office of archdeacon in the diocese of Gloucester.

Two negro bishops are to be consecrated in succession to Bishop Crowther, but the whole Niger mission is to be placed under the supervision of a European prelate, the Rev. J. S. Hill being Bishop-designate.

Canada

FROM OUR CORRESPONDENT

The services on Easter Day were unusually well attended in many places, and the music specially prepared for the occasion was very fine. The reports which have come in of some of the Easter vestry meetings, show an encouraging degree of progress.

The receipts for the year, for the cathedral, London, diocese of Huron, amount to over $22,000, and the accounts from St. James' and Memorial churches in the same city are very satisfactory. The rector of St. James' has held that parish for nearly 20 years. There are only four other clergy in the diocese whose pastorate has extended for so long a period over one congregation. The Bishop of Huron and Mrs. Baldwin were to be in Jerusalem on Easter Day. The health of the latter is much improved. In the absence of the Bishop of the diocese, Bishop Sweatman, of Toronto, administered the rite of Confirmation at Woodstock, Huron, on the 12th, at new St. Paul's in the morning, and old St. Paul's in the evening. The two classes numbered over 70 candidates. A Mission which seems to have been productive of good, was held during Lent in St. John's church, Preston.

The quarterly meeting of the ruri-decanal chapter of Toronto was held on the 13th, at which a resolution was passed of sympathy with the family of the late Canon Middleton, rector of St. Martin's, and Canon of St. Alban's cathedral, Toronto. The Bishop administered the rite of Confirmation to a class of about 60 persons, in All Saints' church, Toronto, lately.

Plans have been prepared for the new church of the Good Shepherd, Cornwall East, and the building will be commenced immediately. It will cost about $8,000. The old church will be used as a Sunday school house and hall. This parish is in the diocese of Ontario. Bishop Sillitoe, who was taken ill at Ottawa, has recovered and returned to his diose, New Westminster.

A meeting of the Inter-diocesan Sunday School Committee took place in Hamilton, diocese of Niagara, on the 11th, to discuss arrangements and organization for the next three years. The Board of the Domestic and Foreign Missionary Society held the half-yearly meeting on the 12th, in the same city, in the schoolroom of the church of the Ascension. The meetings of these two important committees of the Provincial Synod were arranged for the same time and place, for the convenience of those members who attend both meetings. The Bishop held Confirmations in the Niagara district during March. A large class was presented to him at St. Thomas' church, St. Catherine's, on the 22nd.

The health of the Bishop of Algoma, who has been wintering abroad, is steadily improving. A stronger interest has been aroused in all the eastern dioceses on behalf of his field of labor, since his serious illness last September, and information about it has been sought in many quarters. Algoma lies north of the dioceses of Huron and Toronto, and covers an area of 48,000 square miles. It is larger than Scotland or Ireland, and is nearly as large as England. The population has increased rapidly since the opening of the C. P. R., and was 90,000 by the last census. The staff of workers for this extensive field is 26 clergy and 5 lay readers, and as there are 101 congregations, there are four to each clergyman. There are over 7,000 Indians in the diocese, a large number of whom are members of the Church. The Indian settlement at Garden River has a neat little church. Algoma is almost entirely dependent upon contributions outside of the diocese. The great English societies have contributed generously to the work, and the eastern dioceses of Canada are each assessed for its support, but hitherto this falls far short of what is needed. The increase of emigration necessitates the opening up of new missions, how much wanted the case of one family will show, who had not been able to attend a Church service for 17 years, none having been held within their reach. It is hoped that the commencement which has been made of a fund for the widows and orphans of the clergy, may help to induce more missionaries to undertake work in Algoma. If a superannuation fund could be provided, the outlook would be more hopeful for the future.

The Bishop of Rupert's Land held a Confirmation on the 12th, at St. Andrew's, when 75 candidates were presented to him. St. Alban's church, Rat Portage, has been rapidly approaching completion, and it was expected that the opening services would take place on the occasion of Bishop Machray's visit. A 30-stop reed organ has been specially made for the church. A parsonage has been begun in the parish of Middlechurch.

The first regular meeting of a new society was held in Winnipeg, diocese of Rupert's Land, in connection with the church of the Holy Trinity, on the 21st. The new organization is called the Sisterhood of St. Andrew, and seems in its main features to follow the same lines as the Brotherhood of St. Andrew. Several parishes in Manitoba have signified their intention of forming chapters under the new association, particulars of which may be obtained by applying to Ven. Archdeacon Fortin, Winnipeg. The society's badge is a plain silver St. Andrew's cross.

A large number of the clergy were present at the meeting of the Avon ruri-decanal chapter at Windsor, diocese of Nova Scotia, on the festival of the Conversion of St. Paul. There were three services, which were held in Christ church school house, as the church, in consequence of a new organ being put in, was not available. Evensong, which was very well rendered, was fully choral. A fine new pipe organ has recently been placed in Trinity church, at Liverpool, in the same diocese, through the efforts of the ladies of the parish.

The music in the city churches in Montreal on Easter Day was in many cases very beautiful. The number of communicants at all the early services was very large. A very fine, richly carved oak pulpit, was presented to the church of St. John the Evangelist, and the ceremony of dedicating it took place before the usual Easter Eve service, at which the Bishop was present and preached. Among other gifts to the church of St. John's during the year are a beautiful altar cross and a fine memorial window. The ladies of the Guild of St. Anne have added the massive wrought iron gates to the screen. A memorial baptistry on the south side of the church is in contemplation. A new infant-school room has been completed during the year for the church of St. James the Apostle, and the memorial window bequeathed by the foundress, Mrs. Phillips, has been temporarily placed in the western end of the church, the debt upon which has been materially reduced. The Bishop held a Confirmation service at Trinity church, Montreal, on the Sunday after Easter, when a large class of candidates was presented to him by the rector. The Easter music was repeated on this occasion. On the whole the result of the Easter vestry meetings in the Montreal churches has been very satisfactory, and great unanimity prevailed.

Fredericton, Canada

H. T. Kingdon, D.D., Bishop

ST. JOHN.—In a somewhat obscure corner of the leading city of the diocese, right down among the people, may be found an humble, but pretty, little edifice which bears the name of the mission church of St. John Baptist. This church owes its existence to the liberality of a Christian woman, who gave $10,000 to start it. In accordance with her wish, and the hearty approval of the late Bishop of the diocese, Dr. Medley, it is held by trustees on condition of the seats being forever free and unappropriated, and of what is known as Catholic doctrine and ritual, in conformity with the Anglican obedience, being taught and maintained. The church was opened, some 12 years since, in charge of the Rev. John M. Davenport, an English priest, and an associate of the society of St. John the Evangelist of Cowley. Father Davenport, as he was always called, a man of remarkable gifts, attractiveness of manner, and devotion, remained in charge until the autumn of 1891, when he accepted the rectorship of St. Clement's, Philadelphia, to the great regret of his congregation at St. John. When the mission church was started there was but one absolutely free church in St. John, and there was *no* church in the diocese with a vested choir, or in which any one of "the six points" was in use, with the exception, perhaps, in two or three instances of the eastward position. The church opened with 20 communicants; it has since had fully 400 recorded on its books. As, however, the congregation has all along consisted mainly of people in humble circumstances, and of migratory habits, it has suffered much from the loss of those who have left St. John for the United States and elsewhere.

Before Father Davenport left he had secured from England the services of two Sisters of the Society of the Holy Name, who are supported by the liberality of a member of the congregation, who had joined the Sisterhood and given herself and her income to the work of the Church. He also established a private Church school for boys in St. John, which, after his departure, was named from him. This school is now in charge of the Rev. P. Owen Jones, with a staff of four masters, but it is not yet self-supporting, and has been largely aided by Father Davenport's bounty. After the loss of its first priest the church became somewhat disorganized; but in June last the trustees had the good fortune to secure the services of the Rev. Pelham Williams, S.T.D., formerly of the diocese of Massachusetts. Under his firm hand and able and devoted ministrations, it is beginning to recover much of its former activity and usefulness. On the 21st of March last the Bishop of Fredericton held the first Confirmation since Dr. Williams took charge, when 17 men and boys and 16 women and girls received the sacramental rite.

Dr. Williams, immediately upon his appointment to the church, established, and has since regularly maintained, a daily celebration of the Holy Eucharist. There are also, fortnightly, on Sundays, Choral celebrations at 11 A. M. Matins and Evensong are said "daily throughout the year." Every Sunday the children of the congregation are publicly catechised by the priest in a thorough and likely-to-be-remembered style. It has been the custom at this church from its opening, to keep "the watch" during the last hours of our Saviour's Passion, namely, from 6 P. M. on Maundy Thursday to 9 P. M. on Good Friday; members of the congregation taking half an hour or an hour each, in continuous succession. This watch was observed as usual the present year, the priest and 28 members of the congregation taking part in it. On Good Friday the usual services were held, including the Three Hours of the last agony. In this service Dr. Williams held the congregation, which filled the church, in the deepest and most reverent attention.

All the services of Easter Day were bright and earnest, and well attended, and the fine altar, surrounded as it was with lights and rare flowers, was exceedingly beautiful; while a happy use of palm branches (which had been kindly sent by a friend of Dr. Williams in New York) upon the rood screen, lectern, and pulpit added greatly to the general effect of the decorations. The communicants numbered 136 at the early, and six at the choral, Celebrations, and the offertories exceeded those of any previous Easter.

If any readers of THE LIVING CHURCH have occasion to visit St. John, N. B., they will find at St. John Baptist, full Catholic teaching and a sober and dignified ritual of a high order.

New York City

On the evening of Monday, April 17th, the Rev. Dr. David H. Greer delivered a lecture before the students of the Union Theological Seminary.

At St. Ann's church, on Sunday night, April 23rd, Bishop Potter confirmed a class presented by the new rector, the Rev. Dr. Krans.

The executive committee of the Church Congress met Monday, April 17th, and made provision for the annual Church Congress to be held in November next in this city.

The Training School for Deaconesses has just issued a year-book full of interesting information of the work required in the school, and of the progress of the deaconess movement.

At the church of the Archangel, the Rev. R. W. Kenyon, rector, much progress is making spiritually and temporally. A movement has just been begun to extinguish the floating debt.

On the afternoon of April 23rd, was delivered the third sermon in the course under the auspices of the Church Club; the preacher being the Bishop of Ohio, and the theme: "The First Council of Constantinople."

Miss Letitia Townsend, general secretary of the Girls' Friendly Society of the U. S., and sister of the Rev. Mr. Townsend, of Atlantic City, N. J., has been seriously ill from typhus fever. As we go to press, tidings come of he death.

At the church of the Incarnation, the Bishop made his annual visitation, and administered Confirmation to a class presented by the rector, the Rev. Dr. Arthur Brooks, on the morning of Sunday, April 23rd.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, a new pulpit is soon to be put in position, the gift of Mrs. J. Hull Browning, and a memorial of her sister, Mrs. James Wilkinson. The work will probably be finished in about three weeks.

At the church of the Reconciliation, the Rev. Newton Perkins, minister in charge, a special service for Church workers was held on the evening of Sunday, April 23rd.

Arrangements have been completed whereby the Most Rev. Alfred Barry, D. D., formerly Bishop of Sydney and Primate of Australia, now Canon of Windsor and chaplain to Queen Victoria, will come to America this spring especially to preach the baccalaureate sermon at Columbia College.

Desiring to observe the 104th anniversary of the inauguration of President Washington, the Washington Continental Guard has completed arrangements for holding a special service in old St. Paul's chapel, of Trinity parish, on the afternoon of April 30th. Several other bodies will unite in the celebration.

At Calvary chapel, the men's guild has recently undertaken to enlarge its scope, and has almost doubled its membership. There are committees representative of nearly every side of the male work in the whole parish, from the Galilee mission to the Free-Reading Room Association, the Young Men's Club, the Knights of Temperance, the Young Crusaders, and the Boys' Club, all made up of those members of the guild who are connected with these various interests. All work is arranged into four departments. With the aid of this guild, the chancel of the chapel has been beautifully decorated at a cost of more than $700, and the work entirely paid for.

The Sisterhood of the Good Shepherd, of which the Rev. Dr. Thomas Gallaudet is chaplain, has long had a branch of its work at Asbury Park, N. J. A plan is now being perfected for the opening in the fall of a boarding school there, for young children who may need special consideration and care. The movement will be under the direction of a committee consisting of the Bishop and chaplain and five laymen. The lady associates of the order will co-operate, and it is hoped that financial pledges may be secured which will enable a beginning of the work in October.

The hard-worked minister in charge of St. Chrysostom's chapel, Trinity parish, the Rev. T. H. Sill, has been granted a leave of absence from June to December, and will take a trip abroad with his family. This is Mr. Sill's first tour of Europe, and the congregation has made a spontaneous contribution of the expenses of the journey. He will sail June 3rd, in the Campania, of the Cunard line, and when in England, will study the mission methods of the English Church. He anticipates extended travel on the continent. Services at the chapel will be maintained during his absence as usual, and will be in charge of the Rev. Canon Knowles.

The Hospital Saturday and Sunday Association met on Monday, April 17th, at St. Luke's Hospital. Mr. George Macculloch Miller presided. A vote of thanks was given to Mr. Geo. C. Boldt, for a gift of $1,000. An invitation to the general agent of the Association, Mr. Frederick F. Cook, was accepted, for the delivering of an address before the International Congress of Charities, at the World's Fair. A large, handsomely engrossed parchment, giving the records of the Association since its foundation, has been prepared and will be placed in the charities department of the Arts Building, at the World's Fair. The income of the Association from collections of the last year, amounted to $62,000.

St. Ann's church, the Rev. Dr. Krans, rector, has received from a responsible manufacturing firm an offer of $160,000 for its present site. The church stands on W. 18th st., back of Chickering Hall, and a few doors from 5th ave. Next it is the ample rectory, long occupied by the Rev. Dr. Thomas Gallaudet, the present rector *emeritus*. When these building were first erected, the vicinity was a handsome residence quarter, and was steadily improving. For many years past, it has been affected by the rapid changes of the city, and business has made such encroachments that the character of the congregation is becoming such as to render the support of the parish a matter of anxiety. As the centre of the deaf-mute work established by Dr. Gallaudet, much has been given in money and legacies from time to time by outside friends. The proposition to sell the site is not very favorably received by the parishioners, who do not desire to make a move up-town as so many other churches have already done. But it is regarded as probable that a move will be necessary sooner or later, and the present offer may affect the result. The property is held to be worth, for business purposes, more than the sum now offered. Dr. Gallaudet is reported to have intimated that an offer of $200,000 might be favorably considered. If a removal takes place, its direction is uncertain, as decision may be rendered in favor of an improved down-town location.

Philadelphia

The total attendance at the week-day Lenten services for business women at St. Stephen's church, the Rev. Dr. S. D. McConnell, rector, was 7,000.

The rector of old Christ church, the Rev. Dr. C. Ellis Stevens, is delivering a course of lectures on English and American Constitutional Law, at the University of Pennsylvania.

The will of Clara B. Ashmead, a member of the Lutheran Communion, was probated on the 17th inst., the estate being given as upwards of $130,000, nearly all of which was devoted to charities. The Home for Consumptives, Chestnut Hill, of the City Mission, is to receive $5,000.

At the church of the Messiah, Port Richmond, the Rev. C. L. Fulforth, rector, a handsome sterling silver paten and chalice was received and used for the first time on Easter Day. They are the gift of Mrs. Carrie Norton, of Elizabeth, N. J., a former member of the parish. A beautiful brass altar desk was also received.

Confirmations additional to those already recorded are reported at Gloria Dei (including one from the Messiah, Broad and Federal sts.) 14; St. Paul's, Chestnut Hill, 22; St. Mary's, West Phila., 29; St. Barnabas', Kensington, 34; Ascension (including one from St. Clement's) 40; St. John the Divine, 5; St. Alban's, Roxboro', 4; St. Matthew's, 27; Christ church, Bridgeport, 11.

A public missionary meeting of the South-west Convocation was held on Sunday afternoon, 16th inst., in the church of St. Sauveur, the Rev. Dr. C. Miel, rector. Addresses were made by the Rev. Drs. W. S. Langford and W. B. Bodine. The business meeting, the closing one for the convocation year, was held on the 17th inst., in the parish building of Holy Trinity church.

A meeting of the North-west Convocation was held in the guild room of the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, on Tuesday, 18th inst. After the various reports had been presented, the subject of church extension was taken up, and the importance of the mission field in the neighborhood of Broad and York sts. was emphasized. It is probable that a mission chapel will be erected in the near future at Broad and Tioga sts.

At the church of the Beloved Disciple, the rector, the Rev. George R. Savage, who is also their chaplain, preached a sermon before Mt. Horeb Lodge, No. 528, F. A. M., and Palestine Chapter No. 240, R. A. M. On the evening of Sunday, 16th inst., the Easter music, including Handel's "Hallelujah chorus," the *Gloria* from Mozart's 12th Mass, and the anthem, "O God, when Thou appearest," also by Mozart, were ably rendered by the vested choir.

The South-east Convocation met on the 21st inst., in the church of the Crucifixion, the Rev. H. L. Phillips, rector. The Holy Communion was celebrated in the morning, a business session was held in the afternoon, when the reports of missionaries were presented, and a missionary meeting in the evening. Convocation is much concerned for the upbuilding of the mission church of the Holy Spirit on Snyder ave., and also for Church extension among the colored population of this southern district of the city.

A special conference of the diocesan chapters of the Brotherhood of St. Andrew was held on Thursday, 20th inst. The annual meeting of the council assembled at the office of G. Harry Davis, Esq., in the afternoon; and in the evening, a public meeting was held in the church of the Transfiguration, the Rev. Dr. S. Corbett, rector. Addresses were made by Messrs. Henry A. Sill, editor of *St. Andrew's Cross*; John W. Wood, secretary, of New York; Wm. C. Sturgis, of New Haven; George C. Thomas and John E. Baird, of Phila.

The Convocation of Germantown held its regular meeting on the 11th inst., at St. John's Free church, there being a good attendance of both clergy and laity. After the celebration of the Holy Communion and the convocation sermon, a business meeting was held, and the several reports presented. In the evening there was a missionary meeting, when, after other addresses, Mr. Herbert Welsh spoke of the true spirit of missions, and urged the duty of more liberality on the part of those parishes which have been negligent in this respect. The members of convocation were handsomely entertained by the ladies of the parish.

A meeting of all the branches of the Junior Auxiliary was held on Saturday afternoon, 15th inst., in the church of the Holy Trinity. An address was made by Bishop Whitaker, who said he welcomed them with joy and thankfulness. It was the first meeting of the Junior Auxiliary, and he hoped that soon all the parishes in the diocese would be represented. The Rev. Dr. McVickar was the next speaker, and said that in the great war of 30 years ago, and in one of the most dreadful battles of that war, the youngest regiment was ordered to the front, and it was through that regiment the great victory was gained. The meaning of the organization of the Junior Auxiliary is that we cannot get along without the young in the great battle against sin, which the Church is fighting. Bishop Whitaker announced that there are now 49 branches, of which 40 embrace the entire Sunday school. The roll was called, and 47 of the different branches reported their Lenten offerings: the amount, as stated, was $5,742.10. The closing address was made by the Rev. W. S. Langford, D.D.

The 30th anniversary of the founding of the Episcopal Hospital mission was observed on Sunday, 16th inst. It was taken advantage of by the members of the mission for the purpose of expressing their high regard for Miss C. C. Biddle, who recently retired as an active worker in the mission which she founded 30 years ago under Bishop Alonzo Potter, with but 24 scholars in her Bible class. During all that time she has labored with untiring zeal in building up the work. The mission chapel was beautifully adorned with baskets of flowers presented by the different Bible classes to their respective teachers. The speakers at the afternoon service were the Rev. R. B. Shepherd and W. N. Dubois Miller. In the evening, the services were conducted by the Rev. F. P. Clark, minister in charge of the mission, assisted by the Rev. Fletcher Clark, acting chaplain of the Hospital, and the Rev. Dr. James S. Stone, who preached the sermon. The Rev. F. P. Clark read and presented a set of resolutions to Miss Biddle, for whom Dr. John Ashhurst made a brief reply, thanking the donors of this handsome testimonial. The report of the year's work showed that there are now connected with the mission 10 Bible classes, 703 members; in the main Sunday school, 420; and in the infant classes, 713; a total of 1,836, with 52 teachers. Offerings during the year, exclusive of Communion alms, $4,268.92, of which $2,371.74 was contributed by the Bible classes and Sunday Schools.

Chicago

Additional Easter reports show a gratifying growth and increase in number of Easter Communions and offerings.

The new Swedish mission of St. Sigfrid's holds services in the chapel of Trinity church, and is making good progress. The Rev. A. F. Shultzberg is the deacon in charge, and his faithful service is showing fruits in the growing congregations.

The Chicago Prayer Book Society has sold over 4,600 copies. A large number have been ordered from the East. Of course, at first, all the proceeds are needed to meet the heavy expenses of the first edition. In time the society will be able to give Prayer Books where most needed.

The Church Home for Aged Women, under Dr. Delafield's sympathetic and energetic management, is full and seeking enlargement. Some applicants have to be turned away. A chapel is very much needed, and $3,000 is asked for that purpose.

St. Andrew's Brotherhood and the Girls' Friendly Society have both been at work for some time raising an endowment for beds at St. Luke's Hospital. The Brotherhood completed theirs at Easter, and the Girls' Friendly Society have already raised $2,711.70. The cathedral branch started the movement, and every effort is being made to complete the amount ($4,000). The brotherhood obtained a good deal of help from the merchants of the city. Are there not some among the wealthy ladies who would gladly assist the Girls' Friendly Society in their laudable undertaking? It means much to a working girl to know that when she is sick she can be cared for by the society of her fellow-workers.

The festival of the Resurrection was duly observed at the church of the Holy Cross, 20th and State sts., the Rev. E. A. Bazett-Jones, rector. Easter Even, the ornaments for the altar, and vestments for priest and acolytes, were blessed. Easter Day there were two low Celebrations, both being well attended. High Celebration was at 11 o'clock, the altar being brilliant with lights, and beautiful with roses, hyacinths, and Easter lilies, arranged by the members of the Sanctuary Guild of St. Agnes. The service was preceded by a solemn procession, the acolytes, crucifers, and taper bearers being vested in alb, amice, and scarlet cassock and girdles, the priest in a handsome cope of white silk, with alb of lace, and the choir men and boys in cassocks and cottas. Woodward's Mass in E flat was well rendered by the choir of 32 voices, under the direction of Mr. Field. The altar ornaments and vestments were all gifts, many being memorials. A superb piece of Venetian point lace, made especially for this church, and presented by a kind friend, was used for the first time. The church of the Holy Cross was formed during the Advent season of the present year, and is rapidly increasing in strength. A daily Celebration is maintained, and Matins and Evensong. Locations and plans for a new church are under discussion.

An honored correspondent writing of St. George's Day in Chicago, says: "No apology need be made while I attempt to give expression to the feelings generated in my heart this sacred afternoon, by the services at St. James' church, when England's children were welcomed on this day of England's patron saint. Sons of the Order of St. George in their brilliant regalia; a fine body of regulars of England's army in full costume, and commanded by officers in full regimentals, now here for the term of the Columbian Exposition; and children and children's children of the mother country thronged the sacred edifice to overflowing, and the mother church of Chicago stretched out her spiritual hands of blessing over the children of the Church of England, the mother Church of our American branch of the Church Catholic. The fine organ was made to do glorious duty. The splendid choir outdid itself in its rendering of chant, and anthem, and hymn, and led that vast multitude in the spontaneous outburst of congregational singing. But when 'Praise God from whom all blessings flow' was sung as the generous offering devoted to the aid of an English bed in St. Luke's Hospital was placed upon the altar, the love of music in the human heart was gloriously illustrated in that volume and 'concord of sweet sounds.' During the hearty recital of the Apostles' Creed, the reverential bow of the head by the men and the respectful, old country 'courtesy' of the women, betokened their early training at home in childhood's days, and made one feel that 'one Lord, one Faith, one Baptism,' is as lasting an element in the Christian nature as is the love of country in the human heart. The exordium of the rector, the Rev. F. W. Tomkins, Jr., and his welcome to the children of the land of St. George, was rare in its rhetorical elegance, in its fitness of language and in its religious cordiality."

Diocesan News

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

It is proposed to hold the annual festival of the Chicago Diocesan Choir Association on Sept. 19th, in connection with the World's Fair Church Congress, which is to be held in the new Art Institute, on the lake front, at that time. A shortened form of evening service is proposed to be followed by the first part of Mendelssohn's "Elijah" (with such omissions as may be necessary), both service and music having been approved by the Bishop of the diocese. For the first portion of the service the music committee has selected such music as the association is already familiar with, *i. e.*, West's *Magnificat, Nunc Dimittis* in E flat, anthem, "Unfold, ye portals everlasting" (Redemption), Gounod, etc.

The quarterly meeting of the Southern Deanery was held on Wednesday and Thursday, April 19th and 20th, at Lockport. Five out of the seven clergy of the deanery were present. At the service on Wednesday evening a sermon on "The Resurrection" was preached by the Rev. W. B. Walker, rector of Joliet. Holy Communion was celebrated on Thursday morning by the Rev. P. R. Hammond, rector of Christ church, Streator, assisted by the Rev. C. W. Averill, of Fairbury. At Evensong addresses were made on the subject of the best means of raising money for church purposes. The attendance of the laity was not very large, owing to the very inclement weather.

The very best piece of pluck, grit, vim, push, hustling, (and any other word of like significance), which this diocese has seen for many a day in the way of church-building, says *The Diocese of Chicago*, has been exhibited at St. Bartholomew's. And great as was the faith and patience, great is the reward, for the large church is filled every Sunday. There are several of our parishes which might profitably go to Englewood and take lessons. Mr. Matrau will tell them how, though he will not have much to say about himself. That can safely be left to others.

DOWNER'S GROVE.—Preparations are being made in this growing mission for the erection of a new church, which will shortly be built.

ELGIN.—The vestry of the parish of the Redeemer has recently purchased a new rectory. The Rev. E. H. Clark, who has been in charge since the beginning of Lent, finds much encouragement in the work.

AUBURN PARK.—Work on the Guild house is to begin at once. The cost of the building will be $1,350. The church will follow in a few years, for the members of this growing mission are full of zeal.

DWIGHT.—Services are now held in this village by the Rev. Messrs. Averill and Hammond every two weeks. The number of Church people is small, but there are generally a few among the multitude of patients who come here for the Keeley cure.

AUSTIN.—The earnest workers of St. Paul's, the Rev. Luther Pardee, rector, have at last been rewarded by the payment of the indebtedness of $2,000 on their church lot. The Ladies' Guild has for years paid the weekly assessments of the Building and Loan Association. The parish owns one of the finest sites in the suburbs of Chicago; a corner lot of 150x125 feet, worth, with the building on it, $12,000. It is hoped in the near future to have the beautiful stone church, for which the designs have been approved, erected.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

CUERO.—At Grace church the congregations at the frequent Lenten services were uniformly good, and a series of week-night lectures on the Lord's Prayer and on Church History drew many outsiders. The Three Hours' service on Good Friday, held here for the first time, was attended by almost the entire congregation. The church was draped in black and the service was most solemn and impressive. Easter Day the decorations were beautiful, the entire chancel was bright with flowers, and a temporary rood screen covered with wax-like blossoms of the Spanish dagger, filled the lofty arch. Some very beautiful embroidery given by a late parishioner was used for the first time—an altar frontal with the angel of the resurrection in exquisite needlework and a silk chalice veil richly adorned. A new and handsome altar service with silver cross, the anonymous gift of a communicant, was also used for the first time. The music, rendered by a choir which had practiced carefully and unremittingly, and supported by instruments from the town band, admirably played, was pronounced the best ever heard in a church in Cuero. The offertory, applied to the church debt, amounted to $137, the largest offertory ever made in the town. In the afternoon the Easter Sunday school festival was held. The children's Lenten offering, amounting to $40, was sent at the discretion of the Board of Missions, barring the intrusions into Roman Catholic countries. Fifty-four communions were made at the early and late Celebrations on Easter Day, and two more at sick-bed Celebrations, out of a total of 70 communicants on the list, four or five regular communicants being unavoidably absent. There has been a celebration of the Holy Communion every Sunday and saint's day morning in this church, with growing attendance, ever since the advancement of the rector, the Rev. Hudson Stuck, to the priesthood on St. Andrew's Day last.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—The new St. Paul's church was opened for divine service on Sunday, April 16th. This parish is one of the oldest in the diocese. In 1836 the Rev. J. T. Wheat and the Rev. Charles Goodrich began missionary services in a room near where the present edifice stands. Later on, a warehouse on Julia st., and again rooms on Camp st., were used for public missionary services. Forty thousand dollars had been subscribed to build a church when the financial crisis of 1837 reduced every person of means. In 1838 this parish was one of three to organize the diocese of Louisiana. The first church building was erected in 1839. It was small but neat, but in 1853 a contract was let for a brick structure to cost $45,000. Dr. Goodrich was the first permanent rector. In 1886 the Rev. Wm. F. Adams became rector, Dr. Goodrich having resigned because of ill health. Dr. Adams retained charge until his elevation to the missionary episcopate of New Mexico in 1875. The present rector, the Rev. H. H. Waters, M.A., took charge in 1875, and under his rectorship the parish rapidly grew in influence and importance. On March 23, 1891, the church was destroyed by fire. On Feb. 28, 1892, the corner-stone of the new edifice was laid by Bishop Sessums. Under Mr. Waters' wise and admirable administration a church edifice of remarkable beauty has now been erected, 127 feet by 76 feet over all, cruciform in shape. The tower is after the model of Magdalen College, Oxford, 140 feet high and 25 feet square. There is a Sunday school room and chapel, also choir room, attached to the church. At the opening service on April 16th the Bishop and rector, with the Rev. Messrs. H. L. Fitch, William Hart, John Wright, of St. Paul, Minn., T. R. B. Trader, and K. S. Guthrie, took part in the services. The vested choir furnished excellent music. The Bishop preached from Hebrews viii: 5; it was a masterly sermon. The services consisted of a Celebration at 7:30 A.M., Morning Prayer and sermon at 11 A.M., and Evening Prayer and sermon at 5 P.M.

The annual missionary meeting took place in Trinity church on Sunday evening, April 16th, at 7:30 P.M. Addresses were delivered by the Bishop and the Rev. Messrs. Kramer, Brewster, and Moreno. The offertory for diocesan missions was very large. The Rev. C. C. Kramer in his address, stated that fully $6,000 were needed for the work in the diocese, and judging from the enthusiasm created by his and the other speakers' remarks, it is likely the amount will be raised.

Ohio

Wm. Andrew Leonard, D. D., Bishop

The Northwestern Convocation has just held a very important meeting in St. Mark's church, Toledo, with a goodly attendance of both clergy and laity. At the opening service on Wednesday evening, April 12th, an earnest extempore sermon was preached by the Rev. T. Dickinson, late of Albion, Mich., on "the everlasting Gospel." Mr. Dickinson has had charge of St. Mark's during a brief vacancy in the rectorship. On Thursday, April 15th, there was a large attendance at early Communion. At 9 A. M. was held a short business meeting, when was accepted, with deep regret, the resignation of the late dean, the Rev. J. H. W. Blake, who for 12 years was rector in Tiffin, has been one of the most efficient and successful priests, and very prominent in the convocation and diocese. Tiffin has now one of the most beautiful stone churches in the diocese and a superior surpliced choir as monuments of his work. Mr. Blake goes to Lafayette, Indiana, and the Rev. J. W. Sykes, rector of Calvary church, Toledo, was elected dean. The Rev. J. G. Shackelford, of Fremont, was elected secretary. His church distinguished itself by a $3,000 offering last Easter, for a new organ and parish house.

The Rev. W. C. Hopkins, chairman of the committee appointed at the last convocation on the division of the diocese, read a letter from the Bishop promising to take the lead in the movement for division, as soon as the time should come for it, but expressing the opinion that the time had not yet arrived. The N. W. Convocation has the canonical requisites for division as to parishes, rectors, and means. It has whole counties and many large towns yet untouched by the Church, and has abundant wealth to endow both dioceses whenever the mind of the people is sufficiently awake to the needs and responsibilities. The committee on the division is continued, and the Rev. J. W. Sykes added to it.

The committee on a proposed second archdeacon to labor in this convocation, the Rev. J. G. Shackelford, chairman, reported that as yet nothing could be done. The committee was continued, and the Rev. J. H. Parsons, rector of St. John's, Toledo, added to it, and efforts to secure at least a convocational missionary, if not another archdeacon, will be made.

At the morning service on Thursday the Rev. Mr. Lewis, the new rector in Findlay, preached an able sermon on St. John xii: 12. It was full of hope and encouragement. Mr. Lewis has raised upwards of $3,000 towards rebuilding his church, which some months ago was burned down. Twice has the mission in Findlay lost a church by fire. A central lot has been secured, the walls are rising upon it, but if the building is to be worthy of the great work to be done there, more money must be raised. The committee on convocational missions reported that one had been held in Grace church since the last meeting. A motion passed authorizing the dean to ask each rector by note for the date of his Convocational mission, as the vote for these special services was unanimous, and all seem to desire them. The Rev. J. G. Lewis, committee on a choral union for this convocation, reported favorably a modification of that at Toronto. A motion prevailed instructing the committee to organize, The expectation is that the next convocation will open with a grand choral service in Trinity church, Toledo, in which six good choirs will unite. The regular session will, however, be in St. John's church.

The archdeacon, the Rev. W. M. Brown, reported four new chapels built and over $9,000 raised for diocesan missions since Easter, 1892, both items of news unprecedented in this diocese. The missionary assessments authorized by the last diocesan convention, have been paid as nearly as could be expected for the first year of the new plan. The archdeacon also reported that there are vacancies at Bryan, Hicksville, Bellefontaine, Marion, Sandusky, St. Paul's and St. Mark's, Toledo, Tiffin, and St. Mary's, but that there is prospect of immediate supply for the two Toledo parishes and St. Mary's. The Rev. B. M. Burridge, M. D., whose work in Ashtabula has earned for him a good degree, has been called to St. Mark's, Toledo, where a most promising field is open before him.

A new mission Sunday school has recently been opened in North Toledo, in a deserted powder magazine, where 70 pupils promise soon to develop into a fully organized mission. The Church was organized years ago in North Toledo, before it was in Toledo, but the field was abandoned, and now its 3,000 inhabitants have but one religious society, viz, the Methodist, whose Sunday school being overflowed, their own members have asked the rector of Grace church to organize a Church mission and Sunday school.

The Rev. C. B. Crawford, the new rector of Lima, reported an Easter offering of $1,200, a surpliced choir of 27 boys and 10 girls, and great growth in the church. Trinity church, Toledo, reports an Easter offering of $4,000, and a plan for decorating the church throughout. Grace church, Toledo, reports an Easter offering of $175, and for the year a total of over $2,800 raised, both items being greater than usual. Some property improvements, long needed here, are expected in the near future.

The Rev. W. C. Hopkins read a paper on the Bishop's original power of mission, with proposed changes of the diocesan canons. There was an interesting discussion. On Thursday evening a most hopeful and inspiring missionary sermon was preached by the Rev. J. G. Shackelford, and an address given on "The Layman's League," by the Hon. Lewis Stockton, of Buffalo. After the usual vote of thanks to St. Mark's parishioners, the convocation adjourned.

The faithful labor of the Rev. Dr. Atwill, and the Rev. Messrs. Michael and Watts, with the efficient co-operation of zealous lay men and lay women, have already made St. Mark's a leading parish. Its large choir of men and women, under the lead of Mr. Hoenig, is now unsurpassed in the city, and has proved a powerful impulse towards the choral union just started.

The N.W. S. S. Institute held helpful meetings in St. Mark's church, Toledo, on Friday, April 14th, the Rev. J. W. Sykes in the chair, and an earnest band of clergy and Sunday school workers attending. After prayers the president spoke on the question, "How is the Institute Helpful?" Others followed. Mrs. Williams, a Sunday school teacher of long experience, read a paper entitled "Some Thoughts on the Sunday School." It drew out an animated talk. "Elements of Teaching Power" were then discussed freely, and were said to comprise love, study, interest, and aptness to teach, etc. Mr. D. B. Thomas, the superintendent of St. Mark's Sunday School, gave a very interesting blackboard exercise, and showed that almost any teacher of ordinary intelligence could "do likewise." The Rev. J. G. Shackelford gave a most earnest address on "Early Graduation from Sunday school," which was followed by an animated discussion, and adjournment.

Tennesse

Chas. Todd Quintard, S. T. D., LL. D., Bishop

MEMPHIS.—On the 2nd Sunday after Easter, in the afternoon, an interesting service was conducted by the Rev. Dr. Patterson, at Elmwood cemetery. A large marble cross, which, until last Easter Eve, stood on the re-table in Grace church, was placed at the head of the grave of the Rev. Edgar Orgain, a former rector of the parish, and consecrated to its new use, with an appropriate musical service held at the grave by the vested choir, comprising 30 trained voices, accompanied by the organist on a reed organ taken to the cemetery for that purpose. After this impressive service, the rector, choir, and congregation, marched to the lot belonging to the Sisters of St. Mary, where a few collects were said and a hymn sung. The graves of the Rev. Dr. White and the Rev. Messrs. C. C. Parsons and L. S. Schuyler were also visited. *Requiescant in pace.* Amen.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

ST. PAUL.—At the church of St. John Evangelist, the Rev. Y. P. Morgan, rector, at the early Celebration on Easter Day, 250 made their communion. The musical program under the efficient management of Prof. Oberhoffer, choirmaster, included the Hallelujah Chorus as Introit, Gounod's *Kyrie*, *Agnus Dei*, and *Sanctus*, Cruickshank's *Credo*, Stainer's "Awake thou that sleepest" and Sevenfold Amen. The text of the rector's powerful discourse was I Cor. xv 14: "If Christ be not risen, then is our preaching vain, and your faith is also vain." At Evensong the choir-boys were invested with medals significant of meritorious records; there were also distributed 23 honor cards for perfect recitation of the Church Catechism; 27 Prayer Books for highest records of church attendance among the various Sunday school classes, and appropriate Easter booklets under similar conditions to members of the infant classes. The Junior Auxiliary Society of this parish numbers 61 members, and is the largest chapter in the diocese. During the fiscal year just closed, the society has raised by the efforts of its members $300, with which it has supported a chair in a mission kindergarten, furnished a bed in St. Luke's Hospital, equipped a branch of the Ministering Children's League, and contributed $200 towards defraying the debt on the Breck Farm School at Wilder, in addition to rendering various smaller offices of assistance. The Ministering Children's League was organized at the beginning of Lent, and already numbers 68 members. The boys are being taught manual training, from a practical application of which they are to raise funds for the Society.

Vermont

Wm. Henry A. Bissell, D. D., Bishop

HYDEVILLE.—St. James' parish, the Rev. J. Anketell, rector, has more than doubled in numbers, and nearly doubled in communicants, within the past year; an active branch of the Woman's Auxiliary has been formed, and Mr. Samuel E. Hanger, lay reader, has just been admitted by the Standing Committee of the diocese a candidate for deacon's orders.

Connecticut

John Williams, D. D., LL.D., Bishop

MERIDEN.—The large and thriving parish, St. Andrew's, the Rev. A. T. Randall, rector, now over a century old, has at last, been divided, and a daughter parish is now set apart to assist the mother church in the great work to be done in this city. The new church, which is to be absolutely free as to sittings and supported by the pledge system, is ready for consecration. The sum total of pledges for its support is large enough to warrant its independence. A legal meeting of the voters of All Saints' parish assembled on April 13th, and elected wardens, vestrymen, etc. The Rev. A. Sprague Ashley, the assistant at St. Andrew's, who has had charge of the work at All Saints', was chosen rector. The new work begins under the most favorable auspices. The mother parish, at the annual meeting on Easter Monday, passed a resolution giving the new parish its warmest benediction.

New Jersey

John Scarborough, D.D., Bishop

FREEHOLD.—Very extensive changes and improvements have been completed in the church and rectory of St. Peter's, the Rev. Thomas Cullen, rector. A new organ chamber has been built, and the organ and choir removed from the gallery. The chancel window, a memorial erected by Dr. Ansel Walker, has been enlarged and raised several feet. The rectory has been re-built in part and enlarged; and water and gas put in. The graves have all been removed from the church to the cemetery, and a beautiful lawn surrounds both church and rectory.

MT. HOLLY.—Trinity church received, amongst other costly Easter gifts, a brass lectern and a memorial window of a former rector, the Rev. D. W. C. Byllesby.

WOODBURY.—The offering on Easter morning in Christ church, the Rev. H. E. Thompson, rector, was more than sufficient to pay the indebtedness on the whole church property.

LONG BRANCH.—A class of 29 was confirmed in St. James' church, the Rev. Elliott D. Tompkins, rector, on Easter Tuesday evening. A splendid choir of men and boys leads the music. Very few visitors attend St. James', and the congregation all the year round is made up of the resident population.

ASBURY PARK.—Plans have been prepared for a parish house, and for more seating in the body of Trinity church, the Rev. A. J. Miller, rector. The church is so crowded, even in winter, that more room is an absolute necessity. There is a large number of colored communicants, and it is proposed to build a separate chapel for their use, and so lessen somewhat the pressure for room in the church itself. Of the 29 persons confirmed on Easter Monday, 13 were colored.

PRINCETON.—Trinity church, the Rev. A. B. Baker, D. D., rector, was beautifully decorated for the Easter Festival. A class of 18 was confirmed on the previous evening, and a goodly number received at the early Celebration. The offerings on Easter Day were very large. The vestry have plans for a new choir room of stone, to correspond with the church.

FLORENCE.—The Easter Festival was duly celebrated in St. Stephen's church, the Rev. H. L. C. Braddon, rector. On account of the severe indisposition of the rector, necessitating special medical treatment, the parish was deprived of Holy Week services. He was able to resume his duties on Easter Day. The services, four in number, consisted of Early Celebration at 7:30 A. M.; Matins at 10:30 A. M.; sermon and Holy Communion at 11 A. M.; and children's service and Lenten offerings, at 2:30 P. M. The children's offerings amounted to over $17, for general missions. The chancel and altar were tastefully decorated with lilies and cut flowers, the latter placed on the altar as a loving memorial of the late Miss Sarah Neilson, by members of the parish.

Southern Ohio

Boyd Vincent, D.D., Bishop

A reception was given the deaf-mutes of Columbus, on Saturday evening, April 15th, in the parish house of Trinity church. Bishops Vincent and Talbot, and the Rev. Messrs. Jones and Mann were present. On the following Sunday, Mr. Mann held four services, one at the State Institute. Holy Communion was celebrated and four persons baptized. In the evening the Bishop confirmed a large class, eight being deaf-mutes. On Monday Mr. Mann held special services in Cambridge and Bellaire.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

The annual convention of the diocese was fixed to meet this year at St. Paul's church, Flint, but owing to the long-continued indisposition of the rector of that parish, the Rev. R. E. Macduff, it has been decided to hold the convention at Christ church, Detroit.

Confirmations of Bishop Davies: Grace church, Port Huron, 30; St. Paul's, Detroit, 38; St. Matthew's, Detroit, 5; St. John's, Detroit, 57; St. Stephen's, Detroit, 15; St. James', Detroit, 40; church of the Messiah, Detroit, 11; Christ church, Adrian, 4; St. Thomas' church, Detroit, 19.

As an Easter gift to Trinity church, Alpena, the Rev. John Munday, rector, certain women of the parish provided for the putting of electric light into the church.

The vestry of St. Jude's church, Fenton, have formally decided to proceed at once with the building of a new church edifice to cost $5,000, and the assurance is given that there will be no debt upon it when completed. The present church has a very eligible location, and in the progress of these improvements provision may be made for a parish building at the rear of the lot.

St. Peter's church, Detroit, received on Easter a brass lectern of beautiful design, the gift of the junior warden. A memorial to Miss Minnie Johnson was given by the Junior Circle of the King's Daughters in the form of a credence, and other gifts also were made. A chapter of the Brotherhood of St. Andrew was organized in this parish on the 1st Sunday after Easter with an enrolled membership of 30.

The Young People's Society of St. Joseph's memorial church, Detroit, held a series of meetings through Lent to discuss certain important epochs of the Christian era. Carefully prepared papers have been read at each gathering and great interest shown in the plan. The subjects have been these: "The Persecutions of the Church," "The Conversion of Constantine," "The Character of Henry VIII," "The Successive Revisions of the Book of Common Prayer."

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

HENDERSON.—The Bishop visited Holy Innocents' parish on Wednesday, in Holy Week, and after Evening Prayer said by the rector, the Rev. Julian E. Ingle, preached and laid his hands on 19 persons. On Christmas Day several gifts were presented on the altar, consisting of a new chalice and paten of solid silver and of beautiful design—memorials of departed friends—and a thank-offering of a fine pair of brass candlesticks for Eucharistic lights. A new bell weighing 2,650 pounds, had already been raised in the tower and its tones were first heard on Christmas Eve.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 37th semi-annual missionary meeting and diocesan Church conference was held in Grace church, Charlotte, April 11th to 13th. On Tuesday evening, after an address of welcome by the rector, the Rev. N. H. Martin, the subject of "Social Well-being," continued from the November meeting, was taken up. "The Home Cheerful in Appearance," "Popular Lectures," "Public Libraries and Literary Clubs," "Sanitary Condition of the School-room" were the subjects under discussion during the evening. A report of diocesan offerings for general missions was also read. On Wednesday morning the usual reports from theological seminaries, Church colleges, and Akeley Institute, were given. An interesting paper on William and Mary College, Virginia, was also read. Owing to the absence of the Rev. L. A. Arthur, of Detroit, Bishop Gillespie preached the sermon *ad clerum*. In the afternoon papers by the Rev. W. W. Taylor and the Rev. M. S. Woodruff were read on "The Church in the Dark Ages, and "The Introduction of the Church and Her Services." At the evening service a printed report of a sermon delivered by the Rev. W. H. Osborne, of Lansing, on "Taxation of Church Property" was read and thoroughly discussed. At the high school on Thursday morning, the Bishop and the Rev. Dr. Fair gave short addresses. At 9:30 A.M. occurred a conference of the clergy and an address by the Bishop. The Sunday school service in the afternoon was well attended, and the Rev. C. W. Ivie gave a good address. Sixteen of the clergy were in attendance during the session, and general interest in the meetings was maintained. The visitors were cordially received and well entertained by members of the mission, and a bounteous repast was served on Wednesday evening at the residence of Mr. O. E. Packard.

NILES.—During the Lenten season there has been an unusually large attendance at the daily services. The 14th of March the Rev. Dr. Campbell Fair of Grand Rapids, conducted the services of the Quiet Day. In his six strong and earnest addresses Dr. Fair gave much help toward faithful continuance in Lenten observances. There was a daily Celebration throughout Holy Week. The Three Hours' devotional service was observed on Good Friday, a large number being present. Easter Day, at the beautiful early Celebration at 6 o'clock there was a good attendance. At the 10:30 service, and also at the children's service, every pew in the church was filled. This Easter Day will long be remembered by all the parish as a most joyous and happy one. The rector, the Rev. Mr. Gairdner, may well be gratified with the results of the work he has done in the parish. His fourth Lenten season in the parish has just ended.

ALLEGAN.—Daily services were maintained in this parish during the Lenten season with selections from Granger's "Lenten Readings" and lectures on the Lord's Prayer. Four services were held on Easter Day, beginning with a celebration of the Eucharist at 5:30 A.M. At 6:30, after a praise service, the rector, the Rev. W. P. Law, addressed a congregation of over 200 people on "temperance, soberness, and chastity," urging all to purge out the old leaven and to keep the Feast with the unleavened bread of sincerity and truth. At 4 o'clock the subject of the children's service was "The Fruits of the Spirit," when each class sent up an offering with a printed card bearing a word. A cross was thus built with the words "love, joy, peace," etc. The Sunday school offering of $32 was for missions.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The Rev. W. O. Prentiss, missionary to the islands of Edisto and Wadmalaw, has been obliged to send in his resignation on account of ill health. Mr. Richard La Roche, lay reader, is keeping the church open on Edisto Island.

Owing to the absence of the rector of St. Paul's, Pendleton, the Rev. O. T. Porcher, at one of his missions, the first service in Holy Week could not be held until Tuesday night. Commencing, however, on that evening, a Litany service was held every night with a sermon by the rector. On Good Friday, in addition to the night service, there was one at 11 A. M. The church looked very beautiful on Easter Day. Service was held at 11 A.M. The music was unusually good. At the celebration of the Holy Communion many communed. In the afternoon, service was held in the convict stockade four miles from Pendleton, at Ft. Hill, the site of the advancing Clemson Agricultural College. By means of the Evening Prayer Leaflets, the convicts have learned to take part in the responses, and the services held there are most interesting. The sermon was upon the subject of the Resurrection. At night, service was held again at St. Paul's, Pendleton, at which a large congregation was present.

At St. Stephen's church, Wellington, the chief mission under Mr. Porcher's charge, Easter service was held on the following Sunday, it being impossible to hold service there on Easter Day. The church is a very pretty, churchly little building of brick, with steep Gothic roof, which is clear inside. The ceiling and rafters of pine are varnished. A very neat re-table has just been placed in the chancel by Mr. G. S. Cade, who, with his own hands, had made a beautiful prayer desk and handsome walnut chancel rail, and also a neat credence table, when the church was first built. A pair of beautiful brass vases had just been obtained from Geissler, the money for them having been raised by Miss A. L. Porcher and by St. Stephen's chapter of the Daughters of the King, which is in a flourishing condition, and is, and has been, of great service in the mission. Re-table and vases were used for the first time on that Sunday, and added greatly to the beauty of the church. A Presbyterian lady, Mrs. Morrow, very kindly plays the organ at St. Stephen's, her sister helping the congregation in the singing. The congregation of St. Stephen's, though not a large one, is very earnest and active. The Sunday school is in active and successful operation. The mission is entirely in the country, and the different families belonging to the church live at varying distances from a little over a mile to about nine miles from St. Stephen's. The amount contained in the pyramids presented by the children,

was $5.05. Owing to the very active and efficient work of the collector for diocesan missions, Mr. A. B. Andrews, the amount given by St. Stephen's for that purpose for the present diocesan year, has been most gratifying.

In the evening, service was held by the rector at St. Mark's colored mission, which is located not quite two miles from St. Stephen's church. The singing, led by Jake Wilson, was very sweet. After service, an opportunity was given to such persons present as desired to contribute for the purpose of getting new Prayer Books and Hymnals. The Sunday school children had been making contributions during Lent for the same purpose. Upwards of a dollar was collected, which is far more in reality, when the great poverty of the people is considered, than it sounds. Miss Mary Van B. Stevenson is the efficient and active teacher of the Sunday school and (Church) day school, which are held at St. Mark's.

The amount contained in the pyramids given by the children of St. Paul's church, Pendleton, including those living at Fort Hill and Seneca (where there is a small mission chapel under the charge of the rector of St. Paul's) was the gratifying sum of $17.09, which speaks well for the children of these places.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—At Calvary church, the Rev. Cornelius L. Twing, rector, a vested choir has been formed and is in training, and the music will be rendered by it regularly very shortly. The required changes in the chancel will be made at once. The alterations will not be more than are absolutely demanded to provide for the choir, for the reason that the question of a new site for the church will come up in no long time.

The Rev. James H. Darlington, Ph. D., of Christ church, Bedford ave., has made purchase of the old Groesback mansion, barns, stables, orchards, and 45 acres of ground, situated at Old Fields Manor, near Port Jefferson, L. I. It is in the township of Brockhaven, two miles north from Setauket, the land projecting into the Sound, of which it commands fine views. The plan is to establish here his summer home, within easy reach of the city parish, yet in the midst of much rural beauty and quiet.

At the parish house of St. Luke's church, for three days and evenings, April 19–21, the alumnæ of St. Catharine's Hall, the diocesan school for girls on Washington ave., held a fair and entertainment for the purpose of raising funds to endow a scholarship. Many beautiful articles were exhibited and sold, and the occasion, besides interesting the friends of the school, was a re-union of the scattered graduates.

The peculiarly rich and effective mural decoration in the new edifice of All Saints' church is much admired. Owing to the haste which was required to get the building ready for the opening services on Easter Day, many of the memorials were not in place. Several windows which have been prepared by R. Geissler, remain to be put in, and the handsome baptismal font of Caen stone with a rich brass canopy, has not yet been set up. The Easter offerings amounted to about $3,000. The study for the rector, the Rev. Melville Boyd, is at the left of the chancel, having light from east and west. It is finished and decorated in keeping with the church but the color is darker. It has a hard floor, covered with bright rugs, and its walls are lined with book cases. It has a cozy and homelike appearance.

MERRICK.—The 74th meeting of the Clericus of Queens and Suffolk counties was held in the rectory of the church of the Redeemer, April 13th. The rector, the Rev. W. A. Crawford-Frost, read an essay on "A Plea for Old-fashioned Dogma." The next meeting was appointed at St. Paul's chapel, College Point, June 20th, when the Rev. Geo. H. Bottome will be the essayist, and the Rev. C. N. F. Jeffery, the alternate.

RAVENSWOOD.—On the 1st Sunday after Easter, the Bishop visited St. Thomas' church, the Rev. W. H. Weeks, rector, and confirmed 12 persons. The service was held at an early hour.

ASTORIA.—Later on the same day visitation was made to the church of the Redeemer, where 35 were confirmed, presented by the rector, the Rev. Edmund D. Cooper, D. D., who for 26 years has ministered to this parish, its first and only rector. Still later, at 4 o'clock, the service of Confirmation was held at St. George's church, when the rector, the Rev. Charles M. Belden, presented a class of nine persons.

Newark

Thomas Alfred Starkey, D. D., Bishop

HACKENSACK.—Easter was a specially joyous feast at Christ church, because it saw the very extensive additions to the church building practically completed. These comprised the removal of the old temporary wooden front, an extension of 30 feet with two porches, one fronting east and the other south, and a massive tower on the north-east corner. The tower is 16 ft. square and 90 ft. high, with two entrances. It has a battlemented top, with an octagonal turret on the north-east corner, rising 16 ft. above the battlements and surmounted with an eight-foot cross. It is furnished with a chime of 15 bells from the U. S. Tubular Bell Co., which was first heard on Easter morning in the jubilant hymn, "Jesus Christ is risen to-day, Alleluia!" The bells gave very great satisfaction. Eight of them are memorials, three thank offerings, and the other four were given respectively by the Sunday school and the parish, the Iron Cross and St. Agnes Guilds. To these memorial gifts were added a litany desk in memory of Henry F. Kent, and a three-light window in the east front to Samuel Munn and wife, Messrs. Munn and Kent both having been wardens of the church; a brass font rail, two alms basons, and an altar service. The window comprises three life-size figures of adoring angels. It was made by the Tyrolese Art Glass Co., at Innsbruck, Austria. It is a work which will bear close inspection, and reflects credit upon the company furnishing it. The church is built of red and white brick, terra cotta, and brown stone, and will seat 500 persons. The walls are painted in terra cotta, the splay of the windows a deep green with a gold roll on the outer edge. The choir and sanctuary are elaborately treated with green dado, separated by a broad ornamental border with pomegranate vine, from the wall which is terra cotta, and covered with gold and copper ornaments. The frieze bears in letters of gold 20 inches in height, the verse from the 99th Psalm, "O magnify the Lord our God, and fall down before His footstool; for He is holy." The furnishings, carpets, cushions, etc., are in old gold and maroon. The church is lighted by both electricity and gas. The total cost of these improvements was $20,000. On Easter Day the vested choir sang Stainer in Eb for the Communion service, with *Te Deum* by King Hall, and anthems by Martin Simpel, and Clare. The offerings were over $3,500. At the annual meeting of the vestry on Easter Tuesday, the treasurer was able to report all current bills paid, and a balance of over $500 in the treasury. Dr. Holley, the rector, will finish his 23rd year as rector in September.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The 66th annual council met in the church of the Mediator, Meridian, on Tuesday morning, April 18th, at 10:30 o'clock. The sermon was preached by the Rev. John A. Harris. After Morning Prayer, and a celebration of the Holy Communion, the council organized for work by the appointment of the usual officers and committees. Nothing of importance was transacted until the night session, at which the Bishop read his annual address.

This council is memorable as having completed the 10th anniversary of the Bishop's labors in the diocese. The Bishop spoke very feelingly of the warm and kind relations that had always existed between him and his people. His review of the ten years' work was, in some respects, quite remarkable. Growth in a missionary field, like the State of Mississippi, must be very gradual, but the aggregate of the ten years past should be very encouraging to all who have the interests of the diocese at heart. It is but simple justice to state that the success of those years has been owing almost entirely to the present Bishop. Since coming to the diocese he has raised the funds with which to build a handsome episcopal residence, and to start the foundation of a cathedral, upon Battle Hill, Jackson. In connection with this, a diocesan school for boys will be put into operation during the ensuing year. A fund for the endowment of the episcopate was also begun, and has reached a very considerable sum. But chiefly in the matter of missionary work is the past decade remarkable. When he entered upon his work the present Bishop found no provision made for carrying on the diocesan missionary work. He now has the satisfaction of knowing that in ten years' time, with very little effort, the diocese has raised and expended, in this matter alone, some $18,000.

The second day's session was devoted to the transaction of routine business and the election of diocesan officers: *Standing Committee*, Rev. Nowell Logan, Rev. Drs. Geo. C. Harris and Henry Sansom, Rev. De B. Waddell; Messrs. Geo. W. Howard, Frederic Speed, G. M. Marshall, and W. W. Moore. *Registrar*, Rev. Nowell Logan. *Deputy to General Convention* to fill vacancy, Rev. Eben Thompson.

During the afternoon an interesting meeting of the Woman's Auxiliary was held, over which the Bishop presided, and speeches were made by some of the clergy present. This important work is growing slowly but healthily throughout the diocese. At the night session an enthusiastic meeting in behalf of the diocesan missionary work took place, at which crisp speeches were made and increased pledges taken for the ensuing year.

Thursday morning, just after the council had been called to order, the most pleasing incident in the entire session happened. This was the presentation, by the Rev. Nowell Logan, on the part of the clergy of the diocese, to the Bishop, of a handsome episcopal ring as a slight testimonial of their high appreciation of his past ten years' labor and their warm love and growing affection for him in years to come. The Bishop responded in a few touching remarks upon what was to him so unexpected a surprise. Upon the resumption of business, the Committee on the State of the Church brought in a most excellent report, showing an increase over the past year in every department of Church work. After various other committee reports, the council finally adjourned to meet in Jackson next year, at St. Columb's cathedral.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—In our account of the Confirmation service at St. Andrew's, the number of candidates mentioned as receiving the rite should have been 31; 25 from St. Andrew's, 13 from Henshaw Memorial, and one from St. James'; one was confirmed privately the same evening. During Lent 568 persons were present at the early Celebrations, and 187 communicated.

A very handsome memorial will be placed this summer in Grace church. It is the gift of Mrs. Sidney H. Forbes, a parishioner of Grace church, in memory of her father and mother, Mason Locke Weems and Matilda Sparrow Weems. The memorial will be placed in the southwest corner of the church, where the large organ now stands. It is to be in the form of a font, and will be a reproduction of a work of the great Danish sculptor, Thorwaldsen, one of the figures in his famous group adorning the Dom Cathedral in Copenhagen, Denmark. The font consists of a beautiful figure of an angel in heroic size, kneeling on the pedestal and holding in its arms a scalloped shell bowl as a receptacle for the baptismal water. The pose is exquisitely graceful, and the flowing garments fall in soft folds about the kneeling form. The tips of the wings touch the edges of the pedestal and are in beautiful proportion and keeping with the size and attitude of the figure. The figure and pedestal will be carved from a single solid block of white Carrara marble, which rests on a marble plinth.

Massachusetts

NORTH ATTLEBOROUGH. — The parish house of Grace church, costing $6,462, has all been paid for. An attempt will now be made to renovate the interior of the church, for which $64 has been raised. The Easter offering in this parish amounted to $604.28. The Rev. Isaac T. Bagnall has taken charge of All Saints', Attleborough.

LOWELL.—At the House of Prayer, there is an excellent vested choir. The music on Easter Day and Low Sunday was exceedingly well rendered, Stainer's full Mass being used, with Master James Cuttle as soloist. His solos were very finely executed. Miss Wall sang Dow's "Father in Heaven." The clear enunciation of this was very noticeable. The whole service was perfectly intelligible to all, speaking very highly of the quality of work done by their choirmaster, Mr. Stover.

MIDDLEBOROUGH.—$500 was the Easter offering in the chapel of our Saviour. The mission is under the charge of William B. Hale, of the senior class in the Cambridge Theological school. The new furnishings include a bishop's chair, clergy stalls and prayer desk, altar rail, vestments, a font, and a brass eagle lectern in memory of Bishop Brooks.

BOSTON.—Lucy Larcom, the poetess, was buried from Trinity church, April 20th. The Rev. W. D. Roberts, the assistant minister, officiated. Another service at a later hour, was held in St. Peter's, Beverly, where the Rev. D. D. Addison is rector. A memorial service will be held in this church, Sunday evening, April 30th.

Bishop Leonard lately confirmed 34 candidates in St. Matthew's church, South Boston; 26 in Trinity church, and 12 in the church of the Messiah, Auburndale.

At the choir guild, which held its last meeting at Harvard Musical Association, on West Cedar st., the Rev. A. B. Moorehouse, rector of Grace church, read an essay on "A Plea for the Better Use of the Psalms." This makes the third paper upon musical subjects that Mr. Moorehouse has read, and they are a valuable repertory of useful information, which should be made more available by publication.

WEYMOUTH.—Trinity church is having a quiet growth under the charge of the Rev. William Hyde; 13 persons were recently confirmed. The Easter offering amounted to over $200

QUINCY.—The Rev. H. Evan Cotton, after 12 years' rectorship of Christ church, has accepted the call to St. John's, Hagerstown, Md. He will spend a year abroad before taking charge of his new cure.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

OSHKOSH.—The annual Confirmation at Trinity church was held on Palm Sunday, and 59 persons received "the laying on of hands," by the Bishop. Easter will long be remembered, for the offerings for the day amounted to $6,834.22, which over and above pays the indebtedness on the church, leaving a surplus of $800. The musical part of the service was rendered by the vested choir of 53 men and boys. The service throughout was grand, and special mention should be made of the offertory anthem, "God hath appointed a day." The choir has done excellent work. The evening service was the Sunday school festival, the offerings amounting to the sum of $107 from the Sunday school alone. There were two celebrations of the Holy Communion, 106 communicating at 7 A. M., and 183 at the late Celebration after Morning Prayer. The rector, the Rev. J. W. Greenwood, has built up a strong parish.

Olympia

John Adams Paddock, D.D., Bishop

SEATTLE.—Bishop Wells visited St. Mark's church the Friday after Easter and confirmed a class of 16. This is the second visitation of the Bishop of Spokane to this parish within two months, a class of 21 having been presented the Sunday preceding Ash Wednesday. Messrs. Wood and McBee, the Brotherhood Commission, visited St. Mark's parish and chapter March 11th and 12th. The meetings and services during their two days' stay were marked by the greatest interest and enthusiasm. The Commission was met in Tacoma by the secretary of St. Mark's chapter and escorted to Seattle by steamer. On their arrival they were entertained at the Chamber of Commerce, where they met and lunched with a large and representative gathering of clergy and laity. In the afternoon they were shown the city and given a pleasant trip on Lake Washington by a steamer especially chartered for the occasion. The meetings began Saturday evening. Sunday afternoon the visitors addressed hundreds of men in the Seattle theatre. In the evening a special service was held in the church, Dr. Jefferis, of Tacoma, making the opening address. The whole service was most inspiring, the addresses by both Mr. Wood and Mr. McBee awakening a powerful response in the hearts of the hearers. The visitors expressed themselves as wonderfully pleased with the work St. Mark's chapter is doing. A regular meeting of the chapter was held in the presence of the Commission, and the scope of the work practically illustrated by the reports of the many members. The Easter services at St. Mark's were in every detail a glorious success. The offering, which was purely voluntary, amounted to $700. Many individual gifts were made to the parish. At the annual meeting, the treasurer reported all current expenses paid and a balance of $300 in the treasury.

Arkansas

Henry Niles Pierce, D.C., LL.D., Bishop

The 21st annual council was convened in St. John's church, Helena, on Wednesday, April 12th. The opening service was the celebration of the Holy Eucharist by the Bishop. The sermon was preached by the Rev. R. S. James, D. D., and was an admirable setting forth of the Church's mission.

The council was organized by electing the Rev. W. J. Miller as secretary. At the afternoon session the Bishop read his annual address, from which it was learned that five clergymen had removed from the diocese during the year; that there are seven parishes—three of them but recently vacant,—without settled rectors, four of which have rectories, and many missions, organized and unorganized, are without the services of the Church. After reviewing the field and pointing out the many encouraging openings presented, the Bishop made a strong appeal for at least one general missionary, and urged that the money be raised for his support. In keeping with the Bishop's earnest words, the first legislation of the council was the setting forth of a new missionary canon which places the work of diocesan missions on a practical working basis. This canon calls for the sitting of the council as a Board of Missions, the election of three clergy and three laymen who with the Bishop, shall be the Board of Managers when the council is not in session, and have charge of the missionary interests of the diocese. It is thought that this new canon will incite the people of the diocese to greater interest in the Church's work, and already steps have been taken to put it into immediate operation. The Rev. Mr. Ramsay presented the application of the Church people at Ogamaw, for permission to organize as an organized mission, which was granted. Various reports were read and accepted. From the report of the trustee of the Episcopate Fund, Mr. S. S. Faulkner, it is learned that the increase of this fund during the year was $1,557.58, and that its present value is $11,319.

The Rev. Wallace Carnahan offered an amendment to the constitution providing for the insertion of the word "white" before the words "clergy" and "delegates" in the article setting forth who shall be members of the council, but no action was taken.

By a resolution offered by the Rev. C.H. Lockwood, Canon II, Title IV, was amended so as to provide that no organized mission can be admitted as a parish until it has a church building, and can show evidence that it can contribute at least $800 per annum to the support of a rector.

The report of the Committee on the State of the Church, read by Mr. Walter Gorman, showed that the number of Baptisms for the year was 202, and the Confirmations 122; total offerings about $30,000. It was pointed out how incomplete the reports were, inasmuch as none were received from a large number of parishes and missions that are without the regular ministration of the Church. This accounts for the apparent falling off in results, while in reality the diocese is in better condition to-day than it has been for years, the opening up of new work is more encouraging, and the few clergy in the diocese are not confining their labors to their parishes, but are holding services and establishing missions in neighboring towns. Nowhere is there so inviting a field, and if the efforts now making can be carried out, it is believed that clergymen from abroad will be encouraged to come into this field, and will find not only an interesting and encouraging work, but also an adequate support.

The elections were as follows:

Standing Committee: The Rev. Messrs. C. H. Lockwood, W. J. Miller, and John Davis; Messrs. M. L. Bell, and Jno. J. Hornor.

Deputies to General Convention: The Rev. Messrs. W. J. Miller, C. H. Lockwood, John Davis, and J. J. Vaulx; Messrs. L. H. Roots, Geo. G. Latta, C. E. Ratcliff, and H. M. Grant.

Supplementary Deputies: The Rev. Messrs. R. S. James, D. B. Ramsay, D.S. C. M. Potter, and W. T. Allen; Messrs. J. A. Reeves, John H. Rogers, W. M. Scarborough, and L. Minor.

Diocesan Treasurer, Mr. Logan H. Roots; *Registrar*, Mr. Geo. H. Van Etten; *Chancellor*, Hon. M. L. Bell.

The Rev. D. B. Ramsay and Mr. P. K. Roots were elected to represent the diocese in the missionary council to be held in San Francisco, Cal.

Under the new missionary canon, the council sat as the Board of Missions on Friday night, and a very interesting session was held. The missionary work was thoroughly discussed, and measures were taken to enlist the co-operation of the people in all the parishes and mission stations. The Board of Managers was urged to put into operation at once the plan of organizing parochial missionary societies for the purpose of collecting weekly or monthly contributions for diocesan missions.

The closing session of the council was held Sunday night, April 16th, after evening service, when the council adjourned to meet in St. Paul's church, Fayetteville, on the second Wednesday after Easter, April 5, 1894.

The Funeral of Bishop Kip

The burial services of the Rt. Rev. William Ingraham Kip, D.D., LL.D., late Bishop of the diocese of California, took place from Grace church, San Francisco, on Monday, April 10, 1893, at half-past two o'clock. About fifty of the clergy of the diocese and about one hundred laymen, representatives of vestries, delegates to convention, and boards and committees of the diocese, assembled in the diocesan house near Grace church. These formed into line and met the remains at the church door.

The procession moved up the aisle preceded by the Rev. Messrs. A. L. Brewer, D.D.; D. O. Kelly, convocational missionary; J.A. Emery, secretary of the Board of Missions; Geo. E. Walk, rector of Trinity church, San Francisco; W.H. Hill, and Benjamin Akerly, D.D., aged presbyters of the diocese; F. J. Mynard, dean of the Northern Convocation; H. B. Restarick, dean of the Southern Convocation; the Rt. Rev. J.D.H. Wingfield, D.D., Bishop of the missionary jurisdiction of Northern California, and the Rt. Rev. W. F. Nichols, D.D., Bishop of the diocese of Calfornia.

The pall bearers were the Rev. Messrs. R. C. Foute, A. T. Perkins, E. B. Spalding, L. H. D., and Hobart Chetwood; Messrs. Geo. H. Gibbs, R.H. Kirkham, A. N. Drown, and W.B. Hooper, members of the Standing Committee; the Rev. Messrs. J. B. Wakefield, D.D., of San Jose, G. A. Easton, of Berkeley, H. D. Lathrop, D.D., of East Oakland, and E. J. Lion, St. Stephen's church, San Francisco.

Bishop Nichols, assisted by Bishop Wingfield, read the burial service, after which the remains were temporarily placed in the Toland family vault in Laurel Hill Cemetery.

His Grace, the Rt. Rev. the Bishop of the Greek Church in Alaska and the Pacific coast, was present, and with his chaplain occupied a seat at the chancel steps. Many of the ministers of the denominations were also present. The church was filled and hundreds lined the streets on the outside. The deep grief which all Church people on this coast feel is in a large measure shared by all old Californians of whatever faith, and those of the Church who have been with the late Bishop from his first entrance upon his arduous labors here, are very deeply affected.

The Church University Board of Regents

At the last General Convention, and acting under instructions from the preceding one, the Church University Board of Regents submitted a formal report of its official proceedings up to that time.

In this report account was given (*a*) of the legal incorporation of the Board empowering it to receive and distribute such funds as might be entrusted to it "to promote education under the auspices of the Church"; and (*b*) of "a detailed scheme of organization and operation." This report, formally made by the general secretary of the Board, was accepted by the General Convention sitting as one House, and convened for that purpose.

At an adjourned meeting of the Board held in Baltimore Oct. 12, 1892, a resolution was adopted in which "that part of the report relating to finances and the Scholarship and Fellowship scheme was referred with power to a sub-Committee."

It will thus be seen that, after several years of inquiry and formal consideration of the duties pertaining to the Board in accordance with the authorizing act of the General Convention of 1889, and the further action of that of 1892, the Board found itself prepared to take definite action towards putting "the detailed scheme" into practical operations, and committed the executive work of the same to the sub-committee referred to above.

This Committee herewith offers three post-graduate Seminary Scholarships of the annual value of $750 each, to extend over the space of three years, to the students of the senior classes of the Theological or Divinity Schools of the Protestant Episcopal Church in the United States of America upon the following conditions:

(1.) One scholarship to be in Ecclesiastical History, one in Philosophy, and one in Sociology.

(2.) Applications for such scholarships to be made on or before the 15th day of April, 1894.

(3.) Each candidate to be required to submit, on or before that date, a detailed statement giving his full name, age educational history, and testimonials both as to his character and his scholarly qualifications, especially from the professors of the institution in which he is then pursuing his studies. In addition each candidate to be required to submit some evidence, written or printed, of his scholarship and capacity

(4.) These applications to be submitted to an advisory Board of Examiners especially devised for that purpose by the Church University Board of Regents.

(5.) The scholars, when appointed, to be free to study at any university or seat of learning, at home or abroad, under the general supervision of the Board of Regents, to whom they will be required to make a semi-annual report in writing with reference to character and progress of study.

(6.) Each scholar, during his tenure of the scholarship, to be required to pursue the three subjects of Ecclesiastical History, Philosophy, and Sociology, choosing one of the same as his major subject of study, and the two others as his minor subjects.

(7.) The Board of Regents to have the power to withdraw the appropriations for the scholarships upon neglect of study on the part of the incumbent, or other sufficient evidence.

The Board herewith appeals to the Church at large to sustain it in its efforts to further the educational interests of the Church, and to enable it to carry out its present and future purposes to the fullest extent. Collections in churches and other contributions should be sent to Mr. Spencer Trask, Treas., No. 10 Wall St., New York City.

All other communications should be addressed to the Rev. W. M. Hughes, S.T.D., Sec'y, Morristown, New Jersey.

Signed,

DAVID H. GREER,
WM. R. HUNTINGTON,
Sub-Committee.

Conference of Church Seminaries

An important conference of representatives of the various theological seminaries of the Church was held at the General Theological Seminary, New York, on Easter Monday, April 5th. The conference assembled in Jarvis Hall at 10 A.M., and was attended by twenty delegates, representing all of our larger Church seminaries with the exception of the Western Theological Seminary of Chicago, the representative of which was prevented at the last moment from being present. The best of spirit prevailed and all felt that the conference had fully justified its meeting, and that it augured the happiest results from the cultivation of more intimate relations between the seminaries and mutual co-operation in their work. The session occupied the whole day (with a recess at noon, when the delegates were entertained at luncheon in the refectory by Dean Hoffman), and the conference was felt to be so beneficial in the interchange of views on subjects of mutual interest that it was unanimously resolved to repeat it in future years, Deans Hoffman and Lawrence and Professor Nelson, of the Theological Seminary of Virginia, being appointed a committee to arrange for such future meetings.

On motion, Dean Hoffman was elected chairman and Professor Nelson, secretary.

The following were the principal resolutions adopted:

On motion of Prof. Gailor (University of the South):

Resolved: That it is the sense of this meeting that no student of any theological seminary of this Church shall be received into any other seminary of this Church without a definite statement of his standing and moral character from the authority of the seminary where he has been a student.

On motion of Prof. Batten (Philadelphia Divinity School):

Resolved: That the chair appoint a committee of one from each seminary represented, to draft a plan for concurrence of studies in our theological schools, this committee to report at the next meeting of this Conference.

On motion of Prof. Nelson (Virginia Theological Seminary):

Resolved: That the faculties of the different seminaries be requested to consider the General Canons of Ordination, and to suggest such changes as they may desire to the chairman of the Sub-Committee of the Joint Commission of the General Convention on the Revision of the Constitution and Canons (Dean Hoffman), to be laid before the Commission at its next meeting in November, 1893.

On motion of Prof. Gailor:

Resolved: That a committee be appointed to prepare and present to the Presiding Bishop and the other bishops of the Church, a scheme of topics and questions, with a view to having them authorized for use by examining chaplains in the various dioceses as the minimum standard of requirement for candidates for Priest's Orders.

The Living Church

Chicago, April 29, 1893

Rev. C. W. Leffingwell, Editor

THE REVISED PRAYER BOOK of the American Church has attracted much favorable attention among liturgical scholars in England. The restoration of the full form of the *Benedictus* in Morning Prayer, and of the *Magnificat* and *Nunc Dimittis* in the evening, are welcomed as links which connect us more closely with the mother Church. Other changes, such as those in the Order of Holy Communion and in the Confirmation Office, are commended, on the whole, as indicating lines which the English Church may well follow in any future work of the same kind which may be entered upon there. It is not, however, the revision properly so called, but the final touches of the committee on the Standard Prayer Book, which call forth the most unqualified praise. It was the business of this committee to produce as perfect a text as possible. Few can realize the amount of care and labor which this work involved. It required, moreover, a great deal of special knowledge and skill. The corrections introduced by this committee comprise changes in words, punctuation, and spelling, and variation in the use of type. It was necessary that there should be brought to bear on this line a thorough knowledge, not only of the original sources of the Prayer Book, but also of the history of all changes, however minute, before it could be decided what was authoritative and what was unauthorized or simply accidental. The improvements thus effected are of singular interest to English Churchmen, because they bring to light errors in the text of the English Prayer Book which it may be possible to amend even under present circumstances. The Report of the Committee on the Standard Prayer Book is a document of which the Church may well be proud. It has the permanent value which attaches to a thorough and exhaustive piece of expert work. And here we are reminded that at one stage in the process of revision much cheap satire was indulged in at the expense of "experts." But it is gratifying to observe that the committee was not influenced by any prejudice against persons specially skilled in the work in hand, but has honored itself, and conferred a lasting benefit upon the Church, by calling to its aid the best "expert" assistance the American Church affords.

The Early Church of England

The following letter of the venerable Dr. Wilson will be read with interest. We give it a prominent place both on account of the eminence of the writer and the importance of the questions discussed.

To the Editor of The Living Church:

I have just read your remarks on "A Church in Mexico," in THE LIVING CHURCH for March 25th, p. 948. Permit me to ask if, in your reference to the early English Church, or the establishment of a Church in England, you are not giving color and showing favor to, if not actually adopting, a very prevalent mistake in regard to this matter?

1. Is it not as certain as any matter of the history of the times that the Church was fairly established, not only in the British Isles, but also in England, some hundreds of years before it had any special connection with the Bishops of Rome? Were there not three bishops or archbishops from England at the Council at Arles, A.D. 314? And that was at least two hundred and seventy years before the Bishops of Rome sent any missionaries to England.

2. Is it not a fact that the Pope's missionaries, from Augustine down, did but very little toward converting even the Saxon invaders, and nothing whatever toward "converting" the other people of England, to say nothing of Scotland and Ireland—nothing, I say, except their effort to persuade them to accept certain—three are named—peculiarities of the Roman ritual?

3. Is it not true that, whatever may have been the oaths which the English bishops of later date took to the bishops of Rome, they were under a stronger oath of allegiance to the kings of England, under whom (I say under and I mean it), they served, even in the Episcopate? And this oath was so framed and so enforced, too, that not a bishop could perform any episcopal act in England; nay, could not even come into England, without the king's consent. Even Queen Mary, Papist as she was, refused to allow a certain Peto to land in England, although the Pope had sent him there to be a legate, virtually and to some extent at least, to supplant and control Cardinal Pole, who was recognized as the true Archbishop of Canterbury.

No! the Church of England, or the Church in England, as one may choose to speak of it, was totally free, thanks to royal supremacy, from Papal authority, and of Papal influence as well, until the beginning of the sixth century. And it was never for one moment under the authority of the bishops of Rome, by any law of God or of man, divine or human. And so Convocation declared in 1532 almost unanimously. But of course the Popes began to acquire influence by one means or another in England over its Church, with the succession of Augustine, A. D. 596, which continued to increase until it ended with the quarrel of Henry VIII with the Pope in the sixteenth century. But of authority in the proper sense of the word, the Popes never had any in England or over its Church. W. D. WILSON.

Syracuse, N. Y.

REPLY TO DR. WILSON'S LETTER

To the first question of Dr. Wilson's letter we reply that there is not the slightest doubt that there was a Christian Church in that part of Britain which afterwards became England, at least as early as the second century. But, long before the coming of Augustine, that Church had ceased to exist, except in Wales. England, through its length and breadth, was occupied by a new people, who were pagans. The British Church in Wales claimed no jurisdiction in England, and not only made no attempt to convert the English, but definitely refused to undertake that work, and in this attitude they remained from first to last. England, therefore, at the end of the sixth century, was missionary ground, and we do not see that fault can be found with any part of Christendom which, having the zeal and the means, should attempt its conversion.

The second question seems to be answered by the following facts: Kent was converted by Augustine; Wessex, by Birinus, another Italian missionary; East Anglia, by a Burgundian. All these came from that part of Christendom which acknowledged the Papacy. Sussex was converted by Wilfrid, who was consecrated Bishop in France, and was a champion of Roman observances. In Essex the work was commenced by Mellitus, first Bishop of London, one of the companions of Augustine, but, after a time, it was overthrown by a heathen uprising, and was revived and brought to completion by Cedda, from the Celtic or Irish Church of North Britain. Northumbria and Mercia were also converted by Irishmen, though the work was commenced at York by Paulinus, another companion of Augustine.

It is thus the fact that the conversion of England was effected by the labors of two distinct sets of missionaries: on the one hand, those from Europe following the lead of Augustine; on the other, those from Ireland and Scotland. These last were Celts, *not* Britons, and were entirely independent of the British Church in Wales. These two sets of missionaries had precisely the same right in England, namely, the call which they felt to go into a heathen country and win it to Christ.

But all this was simply preliminary. The real foundation of the Church of England dates from the arrival of the great Archbishop Theodore, who was consecrated by Pope Vitalian at Rome, A. D. 668. When he landed in England there was not a single bishop of the Celtic line remaining. The last of Augustine's line died that very year. There were three, however, of the French succession, all of whom accepted Theodore without question. English orders date from Theodore. In the twenty-two years of his episcopate he consecrated no less than twenty bishops. To him, "emissary from Rome" as he was, is also due the organization of the Church of England as it exists to-day, as set forth at large in "Stubbs' Constitutional History of England." Bishop Stubbs is of opinion that it was in the highest degree providential that the Church in Wales (ancient British) had nothing to do with the conversion of England. Dr. Bright, in his "Early English Church," is equally satisfied that it was a blessing to England that the Celts in the North, heroic missionaries as they were, did not succeed in bestowing their hierarchy and organization upon the new Church.

Finally, we cannot see what other interpretation can be put upon this history than the following: that the Church of England was largely converted and wholly reorganized by emissaries from Rome or under Roman obedience. The significance of this is another question. Our assertion is that it did not vitiate the jurisdiction of the Church when organized, and that it left unimpaired the right to refuse or repudiate the assumptions of the Papacy as much as in the case of those Churches which were founded independently of Rome.

With regard to the oaths of fealty to the Pope which English bishops for several centuries took at their consecration, we are not sure that there is any difference in principle between Dr. Wilson and ourselves. The principle seems to be that under certain circumstances oaths may not be binding. His contention is that if the oath to the Pope was inconsistent with that to the King, the former was not binding. We insisted that if an oath to a Pope or any other potentate, spiritual or secular, was inconsistent with the inherent functions of the episcopacy or with the rights and powers of jurisdiction, such oaths may be and ought to be repudiated. In other words, no concessions which the hierarchy of any country may make through ignorance or erroneous conceptions, can actually deprive them of their rights as a part of the Catholic Church.

Dr. Wilson says the English Church "was never for one moment under the authority of the Bishops of Rome by any law of God or of man, divine or human." There are two propositions here. To the first, that it was never under that authority by any law of God, we most fully assent. But if it was not in some way under that authority, by some kind of human law, there would, we suppose, have been no necessity of repudiating it. We are not quite sure that it is an accurate account of what was done at the outset of the English Reformation, to say that Convocation made a declaration which included both these propositions. According to the best authorities accessible to us, the declaration was in the form of an answer to this question; "Whether the Bishops of Rome have by sacred Scripture any greater authority in the realm of England than any other Bishop?" This has generally been interpreted as a denial of any Papal jurisdiction by *divine right*, in order to justify the repeal of any human laws which assented to that jurisdiction. In our opinion the case between England and Rome lies just here: Is the Papal jurisdiction a matter of divine right, or is it a matter of human institution? If the latter, it is terminable on proper occasion. The question of the origin of the English Church is, therefore, irrelevant, as is also the extent to which the English hierarchy submitted to the Papal claims during any period of its history. But what is true of the Anglican Communion is true, also, of any other,—the Mexican, for example. And it is the business of the Anglican Church to make this clear, not to obscure it.

In what we have written upon this subject our purpose has been to deprecate the use of arguments in connection with the undertaking in Mexico, which would, if consistently applied, undermine our own foundations. In conclusion, we beg to assure our correspondent that it is with much diffidence we have ventured to criticise the utterances of one to whom the Church owes so much, and whose learning has always inspired our deepest respect.

The Mode of Baptism

AN APPEAL TO BAPTISTS, BY THE REV. R. H. GESNER, RECTOR OF ZION CHURCH, MORRIS, N. Y.

If the eyes of a Baptist brother should chance to fall on this tract, I hope he will read it in the spirit and hope of that prayer of Christ, "Father, that they all may be one even as we are one." It is a plea not for Baptism by pouring alone, but simply for Christian liberty in the detail and manner of an ordinance whose substance is invariable. It is an appeal for toleration where Christ and His Apostles have laid down no iron law. It is not an attack on those who choose to baptize by immersion, but a plea that they should allow to others what they freely allow to themselves: freedom to choose the mode of Baptism in accord with the dictates of their own conscience and reason, and with their diligent interpretation of Scripture.

My object is to show briefly that Baptism by immersion is not the *sole* method by which that sacrament can be scripturally administered; and if so, that no body of men has a moral or a Scriptural right to insist upon it as the only form of Christian Baptism, *i. e.*, the only manner sanctioned by Christ. The reason for taking this ground is that Baptists acknowledge only Baptism by immersion, re-baptizing all who have been baptized in infancy, or those who in later years have been baptized by "sprinkling" or affusion.

Now, manifestly if the Greek word *Baptizo always* means immersion, *i. e.*, entire submersion of a person or thing beneath the water, then when Christ bade his Apostles, baptize all nations, He really said, "immerse all nations," "put each person totally under the water."

Such a translation is not borne out by the use of the word in the New Testament Greek. Without going into a learned analysis, we will produce instances where "baptize" plainly does not and cannot mean "immerse," and if it does not in these places, who will say absolutely and without qualification that it means immersion in other places?

Will it be said that every Jew immersed himself totally after every return from the market to his meals? Yet we must believe that he did, if Baptism *always* means immersion! (St. Mark vii: 3.) Will it be said that the Jews not only washed their cups, pots, and brazen vessels, but also their large couches upon which they reclined, by total immersion? And yet we must believe they did if "baptize" *always* means "immerse!" But as a fact we know that the way in which Jews baptized their couches was by sprinkling water upon them, and that the washing of hands did not involve an immersion of the whole body.

But apart from the Evangelists' use of this word, we have, I think, an interpretation of it from that highest of all sources, Jesus Christ Himself. Jesus said to His disciples: (Acts i: 5.) "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Is there any clue to the manner of the Baptism foretold by Christ? There is a decided one. No one will deny that the Baptism referred to by Christ was fulfilled on the day of Pentecost, when the Holy Ghost was *poured out* upon the Apostles. But what manner of Baptism was that, by immersion or *submersion*? Not at all. It was Baptism by *affusion* or *pouring*. Twice does St. Peter refer to this *outpouring* of the Spirit, typified by the "tongues as of flame" lighting upon the Apostles' heads, by quoting the prophecy of Joel (Joel ii: 28, 29; Acts ii: 17, 18) "I will *pour out* of my Spirit upon all flesh."

Now here is a conspicuous instance of Baptism by pouring. It is true that it is one of the Spirit, but it no less truly defines the word *baptizo* to signify "pouring" as well as "immersing." If our Baptist brethren can show us as plain an illustration that when applied to persons it means total immersion, they have not proved this the only way, but simply given an instance that "baptize" bears two significations, between which we may take our choice.

I shall not burden you with diffuse remarks upon the instances of Baptism recorded in the Acts of the Apostles. But surely one cannot press the mode of Baptism in the case of the Ethiopian eunuch (Acts viii: 38). It is said that he and Philip went down into the water. But "into" does not mean under, and whoever would insist that it did, in this case at least, must also insist that Philip went under also, for the Scripture says "They went down both into the water, both Philip and the eunuch." There is not a hint of distinction in the manner of the going down except the word baptize, which we have already shown to mean "pour." Matthew Henry, an English Non-conformist whose commentaries on the Old and New Testaments were much used and praised by the great Baptists Hull and Spurgeon, says on Acts viii: 36: "Philip sprinkled water upon him according to the prophecy which this eunuch had probably just now read, for it was but a few verses before those which Philip found him upon (Isaiah lii: 15)."

Then there is the case of the Philippian jailor whom Paul baptized in prison on the night of his conversion. Is it probable that there was sufficient water for St. Paul to immerse him in jail, or that the apostle himself, raw and smarting from his wounds, would have taken the jailor, and going down into the water, if there had been sufficient, plunged him beneath the wave?

There are other considerations which show that aspersion or pouring was practiced. Ancient fonts discovered in Palestine, in Greek churches at Tekoa and Gophna, fonts which date back to very early times, are not large enough to admit of the Baptism of an adult by immersion.* Baptistries were not known in the Apostles' days nor for many years afterward, for baptistries were adjuncts of basilicas or churches, and it was useless to build a church while Christians were under the ban of the Roman government, as they were for three centuries. The earliest Christian engravings on the tombs in the catacombs, which date from the first and second centuries, picture Christ standing in the river Jordan while the Baptist pours water from a shell over his head. Do not these things at least show that there was no insistence by the Apostolic Church upon Baptism by immersion?

Finally, can we think it agreeable to the spirit of Christ's religion that an invariable quantity of any earthly element should be necessary to the perfection of a Christian sacrament or ordinance? Christ ordered bread and wine for the sacrament of His body and blood. He chose water as the outward sign of admission to His kingdom. To insist on a specified quantity of water for a true Baptism would be equal to insisting on a fixed quantity of bread and wine in the Holy Communion. Grace is not dependent upon the amount of the material elements, but upon the spirit acting through them and the disposition of the recipient. We simply take Christ at his word, insisting solely upon what He named as indispensable. Can it be thought charitable or true to deny that any others are Christians except those who are immersed? This Baptists virtually and in effect do, for no one is a Christian, a member of Christ, who is not baptized, but Baptists account all who are not immersed to be unbaptized, for they baptize them again, and they therefore unchurch all who are not immersed. Is not this to deny that the millions of Christians who differ from them are not Christians in their estimation? Can any one believe that? Why may not Baptists allow, as the Church Catholic has always allowed, as the rubrics of the Episcopal Church allow, that either immersion or affusion are lawful and Scriptural? Shall we be wiser than God? Shall we bind where He has not bound? Shall we not accord the liberty wherewith Christ has made us free to all who are freed in His name? We shall be a step nearer the happy day of oneness, we shall contribute our influence to the success of Christ's prayer, when we allow liberty in minor matters with unity in essentials.

When the world shall see Christians of one heart, one purpose, one Communion; when it can see one Lord, one Faith, one Baptism confessed, it will more readily believe that Christ is Lord and that the Father hath sent Him. May God speed that day by the restoration of unity to those who bear the Name that is above every name, the Name whereby alone is remission of sins and the blessedness of eternal peace.

*Robinson's Greek Lexicon of N. T. Barrizes.

THE ARCHBISHOP OF YORK, in an address to his clergy on the Welsh Suspensory Bill, in strong words puts the whole matter on a high plane and removes it out of the sphere of politics or party consideration. We quote as follows:

Its chief importance lies in the avowal on the part of its promoters that it is only the first step in a general policy of disestablishment, whatever that may mean, and of disendowment, the meaning of which is only too obvious. This, then, is the practical object in view, and the real danger with which we are threatened. . . . We must beware of regarding it only as affecting vested interests, or of withdrawing clerical incomes. These are not really essential to the existence or even to the efficiency of any branch of the Church of Christ. . . . The returns lately made of the voluntary contributions of Churchmen are a sufficient evidence of this fact. But we must take higher ground than this, beyond the range of all contradiction and dispute, in our defence of the temporal possessions of the Church of Christ. They are not ours, but His. They are only committed to our charge to be used in His service. The right and title are in Him, not in us. . . . We are bound by the most sacred obligations to guard and to defend that which is His, and to secure, if possible, by every means in our power, that the offerings cast into His treasury shall not be seized by sacrilegious hands and used for secular purposes. For if there be such a thing as sacrilege—if such a crime be under any circumstances possible—surely this, and nothing less than this, is the sin and crime which the people of England are now being incited to commit. The spoliation of the Church is implicitly the robbery of God. No one can for a moment deny that a vast portion of the endowments of the Church were given to God in successive ages by His servants with the purpose of providing for His perpetual worship, and for the spiritual strengthening and refreshment of His people. Whatever may have been their destination, this was the ultimate object of all such benefactions, and it was to Him that these offerings were made. The question of the prophet sounds to us over the gulf of more than twenty centuries, 'Will a man rob God?' What shall the answer be?

Letters to the Editor

A LETTER RECALLED

To the Editor of The Living Church:

I am requested by the Bishop of New York to say that the commendation and approval contained in the letter from him published in your issue of April 15th and bearing date Jan. 26, 1893, referring to a work proposed by the Sisters of the Annunciation, was recalled by him in a letter addressed to the reverend warden of the Sisterhood under date March 26, 1893.

GEO. F. NELSON,
Secretary.

April 19, 1893.

A CORRECTION

To the Editor of The Living Church

There is a mis-statement in your very interesting account of the luncheon given by Dr. and Mrs. Leffingwell to the alumnæ of St. Mary's School. It were polite, perhaps, to say a slight mis-statement; but at St. Mary's we are too proud of having three sets of three sisters among the alumnæ, to look upon it as a trifle light as air, that three were mentioned as the *only* three. Three daughters of Mrs. H. N. Wheeler, of Chicago, would surely have claimed St. Mary's as their Alma Mater on that happy day, had not a late bereavement kept them absent; and I am sure only long distance—one is in Oregon—prevented the three daughters of Mr. Charles Chandler, of Knoxville, from answering *adsum* at the famous roll-call of the Alumnæ on the memorable 13th.

Y. Y. K.

QUEEN ANNE'S GIFT

To the Editor of The Living Church

In the Brief Mention of your issue for April 22nd it is said that "Queen Anne sent two services over; one for the Mohawks * * * and the other for St. Peter's, Albany." In point of fact the second Communion service was given by Queen Anne to "her faithful subjects of the Onondagas," and bears that inscription.

Now that the Church has been re-established at the Onondaga reservation (which was done when Bishop Coxe included the Onondagas in his jurisdiction) it would be a graceful thing for St. Peter's, Albany, to give the Onondaga church of the Good Shepherd either the original service or another one. Legally, I suppose, they are not obliged to do it. But morally the Onondaga nation has something of a claim.

I am an adopted Onondaga myself, and have some right to take an interest in the matter.

JOSEPH M. CLARKE,
Bishop's Chaplain, C.N.Y.

Syracuse, Onondaga Co., April 21, 1893.

NATURAL LAW IN THE SPIRITUAL WORLD

To the Editor of The Living Church:

Near the end of the volume, under the titles: "Semi-Parasitism" and "Parasitism," some natural laws are referred to

which Mr. Drummond seems much concerned to apply to theology, and, with evident sectarian prejudice, is very aggressive against the Church, and "a narrow evangelical religion." He permits himself to say: "One of the things in the religious world which tends the most strongly to produce the parasitic habit, is going to church"! He contends that church-goers chiefly trust in the teachings of preachers, and thus fail in their duty to develope their faculties, by studying out and proving the great truths for themselves, and this tends to parasitism—voluntary degeneration. Discouraging alternative, to become D. D.s or parasites!

The proportion of humble Christians who have the education, the leisure, the brains, to study theology is small. "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

On page 317, the author says: "In those churches where all parts of the worship are subordinate to the sermon, this species of parasitism is peculiarly encouraged;" and on the same page: "Where the worship, again, is largely liturgical, the danger assumes an even more serious form." Does he not know that many Christians attend church services, above other things, to worship? "And how shall they hear without a preacher?" Rom. x: 14. Who does not believe that in most cases, the conviction of sin, the conversion, is the blessing from above on some words of the preacher?

Unhappily, it may be true that many professed Christians, church attendants, are luke-warm formalists; but it sounds very much like a railing charge, at least presumptuous, thus to judge the secrets of many hearts of self-contained, reverent worshippers, to pass sentence of voluntary degeneracy upon them simply for being regular church attendants.

P. St. Geo. Cook.

Detroit, Mich.

COURTESY TO COLORED CLERGYMEN

To the Editor of The Living Church

Pardon my troubling you with a few lines. There is an evil existing, and which I believe is growing, at least in the South, and that is, the manner some white clergymen have chosen in addressing colored clergymen, and even in speaking of them to their parishioners. I think it is derogatory when a brother clergyman is spoken of even in his presence, to white men and women, even to servants, as "Benson," supposing that to be the name—instead of Mr. Benson. Even if in his "superior's" private study, he is addressed as "Benson," common courtesy would allow the use of some better form when in the presence of strangers. No man can submit to such an outrage of the very first principles of politeness, without the surrender of his manhood. It is not because one cares so much to be addressed as Mr., but because his not being so addressed involves a wrong principle. No man aspires to more humility than I. There ought, however, to be a certain amount of self-respect, commensurate with good sense, within the breast of every man, whose private feelings ought to be respected by others. If it is the rule in our beloved Church that the colored clergy are to be thus treated by their white brethren, I bow to it for the Lord's sake, but if it is the exception, then I can only attribute such action either to their gross ignorance or to their unenviable estimate of themselves. How can parishioners, servants, and others, be they white or black, look up to a negro priest, or deacon, with any feeling of respect when his white brother, whether in his study, on the street, in his church, or among strangers,—indeed on every occasion—speaks of him and to him just as he does to the boy who blackens his shoes or to the one who sweeps his room—"Benson!" No respect for his manhood, none for his position, and yet "Benson" may be a man having generations of enlightened blood in his veins, whose great-grandfather even has never been in bondage to any man, and who has always been taught to regard One as his Master, even Christ, and all others as brethren.

Filius Africani.

MISSIONARY BOXES

To the Editor of The Living Church

"For the poor always ye have with ye." No one acquainted with the facts, will deny that this is true of some of our clergy, as well as the laity. As a prominent citizen remarked last March, we are confronted by facts, not theories. The living issue is, what remedy can we apply to relieve the cares and anxieties of this worthy class of self-denying men. The earnest women of the Church in their solicitude to meet the question, instituted the system of missionary boxes. Any objection raised to this way of helping the poorly paid clergy, can be with equal force applied to any plan of gratuitous aid to this worthy class of men. Wounding the feelings, dignity, self-respect, etc., if that result does occur, and I doubt it, is just as apt to follow any form of gift.

The remedy suggested: to teach the laity to give the necessary support to the clergy, may be a possible thing, but experience teaches, in too many cases, that it cannot be accomplished. It's like the old story of catching birds by putting salt on their tails. There is nothing wrong with the salt or the salt thrower, the trouble is with the birds.

The missionary box may have its evils, but until a practicable, successful, and better plan is discovered, must we not be satisfied with that? There will always be poorly-paid and half-supported clergy, as long as the Gospel is to be preached, where it must be, on the border line of society or civilization. Many of these men are doing picket duty for the Church, men of self-sacrifice and self-denying spirit, who have the strain of isolation added to the burden and anxiety of a poor salary. The Church at large must do what she can for them.

In an entire year, many a man never hears the sound of a clerical voice, except his own, save when the bishop makes his annual visitation. A missionary box supplies needs, but it talks as well. It talks to the lone missionary, and tells him he is not forgotten or alone, it tells him there are lines running out from his little signal station of loneliness, to the great throbbing heart of the Church, and that she carries him in her bosom in the awful strife for souls.

"For the poor always ye have with you." Propose any plan you may, but until a better one than the present is found, do not by adverse criticism, weaken its power for good, its strong desire to be doing, or embitter the sweetness of giving and receiving.

J. N. M., Jr.

Lake Geneva, Wis.

Personal Mention

The Rev. Montgomery M. Goodwin, rector of St. John's church, Decatur, Ill. (diocese of Springfield), has accepted an election to the rectorship of St. Luke's church, Ypsilanti, Mich., and enters on the work of his new parish May 1st.

The Rev. J. E. C. Smedes, D. D., has resigned St. Luke's church, Mechanicsburg, Pa., and become assistant minister in Silver Spring parish, near Washington, D. C. Postoffice, Woodside, Montgomery Co., Md.

The Rev. William Francis Shero has resigned St. Paul's parish, Angelica, N. Y., and will resume the duties of the chaplain of De Veaux College, Suspension Bridge, N. Y.

The Rev. John W. Higson has resigned the position of assistant at Christ church cathedral, St. Louis, Mo., and accepted a call to Christ church, Rolla, Mo.

The address of the Rev. Geo. T. Rider is 726 Carrol st., Brooklyn, N. Y.

The Rev. N. F. Robinson, on account of ill-health, has resigned the rectorship of the church of the Annunciation, Philadelphia, Pa

The Rev. Charles W. Duane, recently of St. Andrew's church West Philadelphia, Pa., has accepted a call to the rectorship of Christ church, Boston, and has taken letters dimissory to the diocese of Massachusetts.

After May 1st the address of the Rev. Joseph M. Clarke, Bishop Hungiington's chaplain, will be changed from 1111 E. Genesse st., Syracuse, to 112 Comstock ave., Syracuse, N. Y.

To Correspondents

Distinctive.—Sister Hannah, 847 Broadway, Denver, Colo.

B. B. G.—"Layman"' in its widest application, means an unprofessional man. When physicians speak of laymen, they mean all outside the medical profession. But ordinarily the term is applied to Church members not clerics, not in orders. In that sense a baptized babe is a layman because a Church member. One becomes a layman when he becomes a member of the Church, and that is in Holy Baptism.

M. S. W.—Perhaps the contention arises from a confusion of names. Violet is the Advent and Lenten color, and is symbolic of penitence. Violet is dark blue with a trace of red, while purple is a deep red with a trace of blue. The one shades off to the other as the red and blue come nearer to the same proportion. The ecclesiastical colors do not depend upon the taste or fancy of individuals; they depend upon use and tradition. They are historic; they connect us with the past, which most of the religionists of the day seem to want to get away from as far as possible.

Acknowledgements

The Rev. A. W. Mann thankfully acknowledges the receipt of $10 from Bishop Tuttle, and $10 from E. A. Vandeusen, Kalamazoo, Mich., in response to recent appeal.

Official

THE WOMAN'S REST TOUR ASSOCIATION

of Boston, Mass., announces its hand-book of travel, revised lodging list, and that delightful periodical, the Pilgrim Script. The two latter publications are for the use of members only. Further advantages of membership are set forth in the recently issued circular, sent on receipt of stamp.

A WARNING

THE CLERGY, Members of the Brotherhood of St. Andrew, and the public, are cautioned against aiding or assisting in any way the following: Wm. Reed, Irish descent, American born; about 45, restless eyes, dark hair; from Rutland, Vt., via Rochester, N. Y., where he claims to have learned and followed the shoe trade. Harrington Cook, English birth, and direct from Kensington, London, Eng.; occupation, accountant in R. R. office; traveled in many places; bears in his possession note from Rev. Wm. Worthington, Cleveland, O., and Rev. G. P. Torrence, Zanesville, O.: heighth, 5 feet 5 inches, light hair and complexion, pleasing address. Both men are worthless frauds; have worked the following places in Ohio: Newark, Mt. Vernon, Mansfield, Wooster, Canton, Zanesville.

Henry M. Green.
Director Chapter Bro. St. Andrew, 170.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

Alcott.—Entered into rest April 6th, 1883, Melville Alcott, aged 64 years. A faithful communicant of All Saints church, Winter Park, Florida.

Clark.—In the City of Washington, March 13, 1893, Henrietta Gilliat, infant daughter of James Gilliat and Margaret Rainsford Clark, and grand-daughter of the Rev. J. W. Clark.

"Without fault before the throne."

Gittins.—Entered into Life from her late home in Milwaukee, April 18, 1893, Myrtle Emeline, youngest daughter of John and Isabella Gittins.

Townsend.—In New York, on Sunday, April 23, 1893, Miss Leetia Townsend, the general secretary of the Girls' Friendly Society for America. "Serve Him with a perfect heart and with a willing mind."

Appeals

Help wanted for building church in missionary field. The people working strenuously. Must have aid to succeed. Sunday school numbering 125 straitened for room to meet in. Send money o the Rev. D. T. Booth, missionary-in-charge, Wilmar, Minn.

St. Thomas' mission, Sturgis, South Dakota, needs ornaments for a five-foot altar, viz., a brass altar cross, or crucifix, two brass vases, and two brass Eucharistic candlesticks, etc. Will not some generous Churchman make it a gift of the above articles, or some parish that has received new ones for Easter, kindly send it their old ones.

Ira L. Sanderson,
Warden St. Thomas' Mission.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Hati.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

It is particularly requested that the Lenten and Easter offerings of the Sunday schools be remitted promptly to Mr. George Bliss, treasurer, 22 Bible House, New York.

APPEAL FROM GLENWOOD, MINNESOTA

When thou makest a feast, call the poor, the maimed, the lame the blind, and thou shalt be blessed.

Glenwood, a county town in Central Minnesota, 120 miles from any large city, essays to build a church. We own the land for church and parsonage. We have on hand $350. We appeal for money, and for fancy articles, or other salable goods for a bazaar.

We know the times are hard, as they were in the days of the widow of Zarephath, from whose frugal store the prophet Elijah was fed. "And the barrel of meal wasted not, neither did the cruse of oil fail." Give us, we pray thee, the water of life, that we may drink. Grant us the voice which tells what most we need.

The Assistant-Bishop of Minnesota permits this our cry.

Address, Miss Fannie Chandler,
Ladies' Guild.

Glenwood, Pope Co., Minn.

Church and Parish

Wanted.—Cure. Priest 13 years., age 39. Central States preferred. Reference with Living Church. Address B. D.

Mr. Geo. F. LeJeune, organist of St. John's chapel, Trinity parish, will accept engagements to organize and train surpliced choirs in or near the city. Address 47 Varick st., New York City.

For Sale

Trinity School. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. James Starr Clark, D. D.

Wants

A young widow, Protestant Episcopal, desires position as housekeeper. Address Widow, care The Living Church.

For Rent, in Chicago, in one of the most desirable residence districts, a completely furnished ten-room house, six sleeping rooms, bath, double parlors, dining-room, kitchen, and laundry House and furnishings nearly new; east front; hardwood floors World's Fair reached in a few minutes, by either cable, elevated, or electric car lines. Will rent for one, two, or three months. A good cook will remain if desired. Address "X," The Living Church.

The Guild of All Souls.—Founded A. D. 1873

Objects.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

Mr. Edward O. Hubbard,
P. O. Box 185, Chicago, Ill.

Choir and Study

Benediction

BY MARGARET HOORIS

He raised his hands in blessing o'er my head,
A holy benediction for me said,
Imploring God to keep me in His care.
My heart was touched—joy dimmed my eyes with tears,
I felt that heaven was hearkening to the prayer,
A blessing will be mine through all the years.
The Father, Son, and Holy Spirit's power
Will keep, give peace, protect me every hour,
And bring my soul above life's vexing fears.
Refreshing as the dew from day to day,
That benediction will descend alway.

London, Ohio

The sixty-eighth annual exhibition of the National Academy of Design is now open, at 4th ave. and 23rd st., New York. In 1825, the year of its incorporation, such a title for the handful of associated artists who were the original founders, was by no means presumptuous. At that date the quiet little city of Lancaster, Penn., was the largest city in the United States, west of Philadelphia, with its 16,000 inhabitants; and the population of the nation was mostly confined to a not very wide belt along the Atlantic sea-board. Just now there seems hardly a justification for such an ambitious designation, either in the dignity and artistic importance of the association, or the representation in its membership of the quality and significance of our national art. For there is such a thing, whatever the pessimists may have to say, and it has a widely-dispersed existence in most of the important towns and cities. It is found in picturesque, sculpturesque, and architectural art, and an intelligent illustration of it would command respect and consideration abroad as well as at home. The National Academy of New York, however, has altogether lost any claims to a national character. Many years ago its corporate influence had dwindled to something hardly discernible. The value of its chartered privileges and its accumulated funds and estate, seem to have afforded the central motive for its corporate continuity, for the rising artists had declared a defiant independence and declined consociation with it, while its men of strength and mark had become notoriously indifferent and were either scant or intermittent contributors, while not a few acknowledged leaders were found defaulters at the stated annual exhibitions.

In this current exhibition it is noteworthy that of the ninety-seven "Academicians" but thirty-three are contributors, while of thefifty-two "Associates"—a sort of chrysalis stage of arrested development—only twenty-nine names are to be found in the catalogue. In other words, out of a total membership of one hundred and forty-nine, only sixty-two have contributed. It might have looked differently had these been the best men on the books. But when we mention among the absentees such names as Bierstadt, F. E. and F. S. Church, Blashfield, S. Colman, Dana, Dielman, Gilbert Gaul, Guy, Hennessy, Winslow Homer, George Inness, Will H. Low, Lafarge, Magrath, Maynard, F. D. Millet, Porter (portraits), St. Gaudens (sculpture), Tryon, Turner, Vinton (portraits), and the brothers Weir, the feeble quality of the exposition may be readily surmised. It is also worthy of remark in this connection that among the "Associates" are several who are commanding leaders in the world of art—some of them, indeed, occupying the foremost places of honor at home and abroad—especially, for example, John S. Sargent, an acknowledged master in portraiture, easily outranking all his American contemporaries and recognized in London and Paris as one of the greatest masters of portraiture living. And yet Mr. Sargent is kept for years in this ignoble stage of subordination while dozens of nobodies are to be found on the list of full-fledged Academicians. Among the *genre* and figure painters, certainly Freer, Lippincott Beckwith, Constant Mayer, Moeller, Francis C. Jones, Reinhart, P. P. Ryder, Ulrich, Weldon, and J. H. Witt, are surpassed by no equal number of Academicians, and yet some of them have remained in this rank of humiliation for long terms of years. Again it must be said that many of the most celebrated of our American artists who have long enjoyed profitable distinctions abroad, are left altogether outside of academic recognition. So glaring is this neglect that the actual celebrities to-day among American artists may be found in greater numbers outside the National Academy fellowship.

This injustice and blinding of judgment among all close corporations are sufficiently notorious to arouse curiosity or wonder. This is the chronic condition of the Royal Academy of London and in the leading European art consociations. Our own so-called National Academy, however, outranks the rest in these deplorable infirmities and is rapidly bringing about its own decadence. It may be noticed, indeed, that it is already suffering the preliminary symptoms of disintegration from some of the very elements it has so tardily and charily introduced. For here and there a "young American" who has crept into the inner circle of dignitaries, seems likely to betray or "scuttle" the decrepit concern with an access of new ideas and policies that are practically revolutionary or devastating. Some of these men are among the leaders of the Society of American Artists, organized a few years ago in a spirit of hostility to the National Academy, which they seem equally desirous of humiliating or capturing altogether. The enterprise and prestige of artistic success are with the junior society, and to such a degree that not a few of the more gifted Academicians have sought membership therein. The end is not yet, but it requires no far-sighted spirit of prophecy to determine that the National Academy, so-called, is already a moribund institution, and that at no distant day a reorganization of leading artists must supersede the present clumsy monopoly and lay the foundations of an academy that shall be actually national in its scope and spirit.

There are but 450 numbers in the current catalogue, considerably less than half the usual number. Hardly a striking, commanding picture is to be found in the entire collection, excepting two or three really strong landscapes and a small number of figure subjects, the best and most important of which is "skied" virtually out of sight above the door at the head of the corridor stairs. Not a single portrait gets above mediocrity, and this is not so remarkable since Sargent, Thayer, Vinton, Porter, and Miss Brooks do not exhibit. Eastman Johnson, the only important exhibitor, has fallen hopelessly under the sorceries of the modern French school, and his most pretentious works, if measured by the Dutch and Flemish masters, are crude, and without artistic value. In landscape, where our artists have achieved signal triumphs, Mr. Shurtleff is easily first, and sends in a masterful impression of the primitive forest, full of poetic reverence. Robert C. Minor sends in three canvases, all very interesting; one of them, "Morning," (272) of marvelous power and beauty. Mr. Minor gives evidences of versatility, and has a wide range of color and motive, so the shallow critics charge him with an imitative admiration for Corot and other masters. It would be better for our art if there was more of this breadth and inventive independency. Aside from Mr. Minor and Thomas Moran, most of our artists walk in narrow, well-beaten tracks, from which they have not ventured. Here are pictures by the score which, so far as color-scale, touch, invention, and idiosyncrasy are in question, have been witnessed for more than a generation. Mr. Cropsey is yet unrolling the same piece of autumnal chintz he began upon full forty years ago; Mr. Bristol is doing the same placid gray-green scene, for nearly as long; W. T. Richards, who draws marine subjects with delicate, stereoscopic fidelity, steeps them, one and all, in the same melancholy, monochromic blend of tea-greens. In such men there has been no growth, but an unwholesome, unlovely stagnation which asphyxiates all true artistic enlargement. It is as if one should undertake to write an epic, or a history, with a stock of only a dozen adjectives throughout.

In the true artist's life there must be a continual access of inspiration. Fresh springs of idiom, suggestion, and feeling must come to the surface. As nature is in a perpetual flux and permutation, so must her interpreters, whether poets or painters, catch her bewildering secrets and trace her incessant modulations of melody and harmony. Unhappily, when a feebly furnished painter is vouchsafed only a single vision or symphonic disclosure, it is made to suffice until the end. So Francis Murphy and Farrar and Cropsey and Bristol and William T. Richard, with others, go on, dreaming the same tedious dream, with interminable reiterations. This is a dominant note of artistic incapacity and poverty, and no man should rank as an artist who masters only a single strain or a single chord. In this relation the long-suffering patience of the public is simply wonderful. Suppose this incubus of monotony had paralyzed the lives of Tennyson, or Lowell, or Schumann, or Chopin, or the rest of the master singers! One notes the work of Mr. Tarbell, of Boston, with curious interest. He has felt the power of the French color-impressionists Monet, Pessaro, and the rest, yet he does not reproduce their touch or color-tricks, while he does reach a fresh interpretation of light and shade, and the relation of color to both. The result in the "Mother and Child," (242) is certainly astonishing, and its charm is incontestible. It alone seems to antidote the chronic dulness and monotony of the surrounding mannerists.

Something must be allowed, in this exceptional season of artistic dulness and sterility, to the pre-engagement of so many of our leading painters both in the decorative accessories and in the competitive collections of the Columbian Exposition at Chicago. Yet even these should not have drained the picture harvest of a whole winter's work. It will be seen, we venture to surmise, that the dash, adventure, and fertility of our artists and even not a few of the Associates and Academicians will be found duly displayed in the spacious rooms of the new American Art League building, in 57th street near the Carnegie Music Hall, next week. Should this prove the case, another proof will be on evidence that the old Academy has become a moribund affair indeed, not only in the public estimation, but in the practical conclusions of not a few of its own adherents. We note that the sales thus far at the Academy are few and far between; never, in our remembrance, have they been so few. It is not to be wondered at, since but a wretchedly small percentage are worth preserving, or possess any attractions for an intelligent collector. Possibly the important sales of the Knoedler estate collection, just made, realizing about $300,000, has had something to do with this stagnation of the picture market at the Academy, for it must be confessed that, after all, this annual exhibition has for a long term of years eventuated practically in a sales bazar.

The correspondence elicited by our comments on undergraduate life and fortunes at Harvard College throw no additional light on the actual situation. The shrewdly planned pamphlet of student experience certainly does not touch the points at issue. Even this showing virtually sustains our strictures as to the relative costliness of undergraduate life, even to men of straitened resources. There is the inevitable annual cost of $150 for tuition fees alone, making a total of $600 for the course of four years. Whatever opportunities there may be, and doubtless are, incidentally afforded for money earnings, they are only so many inroads upon the time and strength indispensably demanded for academic pursuits. For every dollar earned we may set down irreparable loss of opportunity and result in legitimate scholarly work. Every man knows, or should know, that the successful pursuit of any college curriculum requires undivided labor and uninterrupted perseverance. No student reaps his legitimate harvests who is side-tracked on collateral industries and hucksterings, and whose energies are tapped by a chronic struggle to make both ends meet. A young man does not go to college to encounter such perversions and misappropriation of time and privilege. The four years are full brief for the work contemplated, even under the most favorable conditions. We know, and from painful personal experience, what struggles with over-work and outside artifices to keep alive and afloat, a resolute youth is capable of undergoing, and therefore we know that every dollar thus gathered in represents an irreparable loss and waste in the work of advancing an education. Such unfortunate youth miss the ripeness and thrift of college life, and the better furnished they may have been for professional success, they have, perforce, relatively disqualified themselves in attempting this impossible service of a dual life of study and self-support. This ordeal is unnecessary, certainly at Hobart College, at the Lehigh University, and at St. Stephen's; and there are many gratuitous and generous scholarships at Trinity and Columbia, where no promising student need be deterred by the pressure of tuition fees.

Expenses aside, this should not be an open question for true Churchmen, who will hold the spiritual interests of their sons paramount to all other considerations. Besides, it is altogether a fallacious conclusion that the average youth will secure a sounder education in such overgrown, over-crowded institutions with their bewildering and dissipating multiplicity of newly-

fangled eclectic courses, than in conservative Church institutions that follow the academic and collegiate work laid down by the great masters of English university training. Our great men have come, so far as ratios go, rather from the lesser colleges. Trinity College has accomplished more for the promotion of sound, conservative, Churchly civilization in our young nationality than Harvard and Yale combined, and these are the identical influences on which the best hopes of American civilization are more and more dependent every decade. We cannot resist the conclusion that all endowments and benefactions, as well as all patronage diverted from our Church institutions, in every direction, are not only violations of implicit duties and obligations, but are aid and succor to our implacable and inveterate adversaries. Church institutions are indispensable for the promulgation and defense of the historic Catholic Faith as Churchmen have received it; and Churchmen cannot release themselves from the obligation of their maintenance and prosperity.

Magazines and Books

The Thinker, the Christian Literature Co., New York, is *The Magazine of Christian Literature* in a new dress and form. It seems another concession to the popular demand for digests and condensations, which threaten to squeeze the juices out of our more serious periodicals, and reduce them to a chaos of scraps and shreds. This may be a very useful process for a certain class of hurried students who must catch their reading on the wing after the manner of predatory birds. But digests are up-hill, and not altogether digestible, reading. The dictionary provides a lectionary almost as inviting. We miss the literary beauty and charm of *The Magazine of Christian Literature*, and while recognizing the more economical use of space, and the increased variety of topics, and the larger area of tillage, cannot but regret the pleasure and comfort which have disappeared from its sheets. There is an excess of thinking, at least in the Christian world, and much energy and labor given to its development are diverted from the activities of Christian living. There is such a perversion of religious activity as excessive cerebration, and we fail to recognize the practical value of stimulants to its furtherance. *The Thinker* is bristling with data concerning all these multiplied departments of religious thought, namely, The Survey of Thought, Christian Thought, Biblical Thought, Expository Thought, (do not these two impinge somewhat?), Theological Thought, Current American Thought, German Thought, French Thought, Dutch Thought, Scandinavian Thought, all followed by the Book Critic and Literary Department. In all these multiplied condensations dozens of strong writers are shrewdly sampled, and the busy student or preacher may catch glimpses and snatches of an almost limitless field. But we miss Anglican, or English Thought, from the teeming category, and do not see how a judicious editor can shut his eyes to the tremendous questions now commanding the wide world of Roman Catholic Thought.

Harper's Magazine opens with Julian Ralph's brilliant, but hardly satisfactory, paper on "The City of Brooklyn," now the third or fourth city in the land, with its million inhabitants. The sociologic questions underlying the study of a city confessedly unique, and even in its present greatness, altogether inchoate, require a stronger hand and a deeper thought. The picturesque side is fairly represented, and certain local developments receive careful attention, but the writer is perhaps pre-occupied with a spirit of patronizing condescension, which seems chronic in New York journalism whenever its touches Brooklyn and its life. George Parsons Lathrop writes intelligently on the Progress of Art in New York, without exhausting its amplitude of suggestion. Other leading articles, mostly illustrated, are "Kansas, 1541-1891," by John James Ingalls, and Washington Society. In the Editor's Study, Charles Dudley Warner, among other topics, deals with Hampton's Colored Students, in "Esther," and "The Story of the Hampton Industrial School."

The Cosmopolitan Illustrated Magazine continues to be one of the brightest and most readable of miscellanies. There is a series of brisk, rather brief articles, so selected and contrasted as to entertain and interest the reader, many of them reaching exceptional value, as for example, Lent among the Mohammedans, by Frank G. Carpenter; Purses, Pockets, and Personal Receptacles (an awkward title!); The University of Chicago, by Prof. Boyesen; Historic Figure-Heads; Mr. Howell's Story—A Traveller from Altruria; and Berliners, by Friedrich Spielhagen, the German novelist. In its multiplied and wonderfully diversified illustrations, *The Cosmopolitan* has developed an unlooked-for and an unhoped-for beauty in the photogravure process, to which it pretty closely confines itself.

The Review of Reviews is a marvel of comprehensiveness and editorial intuition, and may be accepted as an ideal scrap-book of current civilization enriched with sterling articles on commanding topics of the time. Little is overlooked worth recording; and while the editorial appetite is omniverous, we encounter not a trace of anything unclean or harmful. This April number provides the most satisfactory study of the new President, his early career, his rapid advancement to the highest distinctions of public life, together with sketches of the several members of his cabinet, with excellent portraits and illustrations, that we are likely to find. Besides all this, the "Leading Articles of the Month" summarizes with excellent discrimination the whole range of periodical literature, at home and abroad. The unprecedented success of such a publication, judging from the history of the London edition, was a foregone conclusion.

Home and Country, an illustrated monthly magazine edited by Samuel Jaros, and published by Jos. M. Kay, New York City, covers a wide field in its table of contents. The opening article is "The Miracle of History," by the Rev. J. J. Law, D. D., LL. D., and is lavishly illustrated with reproductions of paintings by Hofmann, Bouguereau, Dobson, Gustave Dore, Munkacsy, and others, of scenes in the life of Christ. "How Clubs Grow—I. The Manhattan Club," is another well illustrated article.

The Pillar in the Night. By Rev. J. R. MacDuff, D.D. New York: A. C. Armstrong & Son. Price, $1.25.

A series of meditations specially prepared and arranged for the sick and afflicted. A spirit of resignation, and therefore of helpfulness, runs through these pages, which will doubtless prove particularly useful for those to whom the book is addressed.

The Gentle Heritage. By Frances E. Crompton. New York: E. P. Dutton & Co. Price, 75 cents.

A story worthy of its gentle name. Humor and pathos lie very near each other in these pages, as they do in real life. The reader feels the pitifulness of Bogy's blindness, and laughs at the absurdities of the delightful family of children whose companionship cheers Bogy's darkened hours.

The Duchess of Berry and the Revolution of 1830. By Imbert De Saint Armand. Translated by Elizabeth Gilbert Martin. With Portrait. New York: Charles Scribner's Sons. Price, $1.25.

This is the second of the books in which St. Armand, through the medium of biography, gives picturesquely some of the most remarkable epochs in French history. The events of 1830, from the festal New Year's Day in the Tuileries, until that sad 16th of August, which witnessed the departure from France of the deposed Charles, are graphically presented.

From One Generation to Another. By Henry Seton Merriman. New York: Harper & Brothers. Cloth, pp. 256.

We have enjoyed this story, for the reason that the hero and heroine are such natural characters. A step-mother's fondness for her own son leads to the banishment of the heir to her husband's estate, and the wish for his death becomes the parent of the deed by which she hoped to accomplish her object. Of course she is foiled, the hero returns at the right moment and claims both his estate and his bride. The style is good, and the *morale* of the story excellent.

Morocco as It Is. With an Account of Sir Charles Evan Smith's Recent Mission to Fez. By Stephen Bonsal, Jr. Illustrated. New York: Harper & Brothers. Cloth. Pp. 349.

A delightful introduction to the manners and morals of the people of Morocco, written with the facile pen of a keen observer. Full of valuable information about a country and nation of which the majority of people know little beyond the name. The illustrations add materially to the interest of the book which without them would still be a charming account of Mr. Bonsal's visit and experience.

English Prose Selections: with Critical Introductions by Various Writers and General Introductions to Each Period. Edited by Henry Craik. Vol. I. Fourteenth to Sixteenth Century. New York: Macmillan & Co. Price, $1.

This is a student's edition of a most excellent and instructive work. The greatest care has been exercised in selecting, and keen criticism and scholarship in the introductions. The book is an absolute requisite to the student of English literature and occupies a first place among books of this order. The period covered produced a goodly number of the founders of English literature, and the selections made are very choice.

The Decalogue. By Elizabeth Wordsworth. New York: Longmans Green & Co. Price, $1.25.

This most admirable, thoughtful, and eloquent exposition of the Baptismal vow of renunciation and the Ten Commandments, is from the late Bishop of Lincoln's daughter, principal of Lady Margaret Hall, Oxford. The papers abound in practical wisdom, as well as learning; in strong common sense, as well as clear perception of underlying principles and truths. The book would form an excellent basis of instruction for catechumens, and, indeed, is one to be recommended to all laymen, especially to women who desire to be better instructed in some of the essential principles of religion and life.

Stories of a Western Town. By Octave Thanet. Illustrated by A. B. Frost. New York: Charles Scribner's Sons. 12mo. Price, $1.25.

Octave Thanet in this book has a fresh field in which she has done her finest work; the characters are clearly drawn, the narratives are worked out with artistic skill. These stories portray the types and conditions of life in a flourishing, pushing town of the great central western States, with knowledge, sympathy, and a fine literary art. The stories are six in number, and it would be difficult to make a comparison. The illustrations by Frost are up to the usual standard of his work, which is all that need be said regarding them.

Men and Morals. By the Rev. James Stalker, D.D. Chicago and New York: Fleming H. Revell Company. Cloth. Pp. 178.

A collection of eight lectures with the following titles: "Conscience," "Christ and the Wants of Humanity," "The Religion of To-day," "The Evidences of Religion," "Public Spirit," "Temptation," "The Four Men," "Youth and Age." While we cannot always agree with the theology of the writer, we find a strong, vigorous spirit in these lectures. The style is attractive and the reader will find a good deal of solid and instructive matter in the book.

How to Know the Wild Flowers. By Mrs. William Starr Dana. Illustrated by Marion Satterlee. New York: Charles Scribner's Sons. 12mo. Price, $1.50.

This book is a complete and comprehensive guide to the names and haunts of our country wild flowers. The pleasure of a walk in the woods and fields will be enhanced a hundredfold by the possession of this book, from which we can gain a knowledge of the flowers met at every turn, familiar to our sight, but of which we do not know either the names or characteristics. The author avoids technicalities, and gives with each flower, first its common English name, then its scientific name, and finally all the particulars which would be of interest concerning it. The book is embellished by one hundred and four plates; ninety-seven of which are original drawings from nature. This work will be heartily welcomed by all lovers of flowers.

Life of Michelangelo Buonarroti. By John Addington Symonds. New and cheaper edition. New York: Charles Scribner's Sons. Two volumes. 8vo. Price, $7.50.

This life of the great artist has just been imported by the Scribners, and forms an important addition to the published works concerning this remarkable man. The second edition, which is published with portrait and fifty reproductions of the work of this master, is based on studies in the archives of the Buonarroti family, of Florence. The first edition of this work was exhausted in three months, and this second edition will undoubtedly be received as heartily as was the first; no substantial change has been made in the text, but a series of notes form an appendix to Vol. II. The illustrations which adorn the two volumes, and the copious and complete foot notes, add greatly to the interest and value of this magnificent work. Mr. Symonds' knowledge of renaissance history and literature is vast, and his competence as a critic and investigator is undoubted.

The Church of Scotland. A Sketch of its History. By the Rev. Pearson McAdams Muir. Edinburg: A. & C. Black. 1892. Pp. 98.

This is one of a series of small handbooks edited by Rev. A. H. Charterie, D.D., of the University of Edinburg, written for guilds and Bible classes, and having the sanction of the General Assembly of the Church of Scotland. The author writes in a very clear and interesting manner, and his little book is well worth study. Our readers will understand that the so-called Church of Scotland is the Presbyterian Kirk, not the Episcopal Church of Scotland. They will not expect, therefore, to find the Historic Episcopate defended by the author. His brief remarks on the ministry are worth noticing. Making the words of another writer his own, he says, pp. 33, 34: "Out of the Romanist priesthood emerges the Protestant ministry. . . . The very fact that no theory of Apostolical Succession hampered the free action of the Reformers, makes it all the more noticeable that that succession was not broken, and that now (though the passage was more rapid and stormy), as the Celtic Church had been amalgamated with the Romanist, so the Romanist was in part absorbed into, in part superseded by, the Reformed." The Presbyterians then agree with us in claiming the Apostolic Succession. The disagreement is with reference to the conditions necessary for the maintenance of that succession.

The People's Money. By W. L. Trenholm. New York: Charles Scribner's Sons. Price, $1 50.

The question of money, or currency, is, or soon will be, the leading question before the people of this country. Like the tariff question, this money question has two sides, or at least there is something to be said on both sides. Mr. Trenholm writes, as he says, for "plain people who desire to get some practical ideas upon this important subject." After discussing some general principles of Finance, Cash and Credit, Money, the author ably argues the following propositions: 1. Progress as to material used for money has always been, and must always be, from less valuable to more valuable substances. 2. Confidence in the circulating medium is a *sine qua non*. 3. Definiteness and stability of value are indispensable qualities of money. 4. "The People's Money" must be good everywhere within the range of their industry and trade, at home and abroad. 5. There can be but one standard of value within that area. The only basis for a circulating medium that fulfills these requirements, the author argues, is gold. A very interesting account is given of the process by which London has become the clearing house of the world, and how all the balances of the world finally settle down in London to a gold basis. Even Japan is so related now to the world's commerce as to recognize and adopt the gold standard. "It would be a monstrous blunder, a crime against our posterity," says Mr. Trenholm, "for us now

to descend from the position we have attained with so much sacrifice," to the standard of a cheaper metal.

Tropical America. By Isaac N. Ford. Illustrated. New York: Charles Scribner's Sons. Price, $2.00.

This description of an extended tour in Central and South America gives evidence of a practiced eye and hand, and a habit of independent thinking and rapid conclusion such as the newspaper training of the writer was calculated to develop. He sums up his impressions, in the preface, as follows: "Administrative corruption and military usurpation are the vices of Spanish-American civilization: but it has also great virtues; notably, flexibility in dealing with inferior races, a genuine love of country, and energy in the development of industrial resources. There is vastly more to admire than there is to censure in the southern half of our continent." In the light of current discussion about sending our missionaries to Spanish-American countries, it is interesting to read on page 247 how the author found "Protestant" mission work in Jamaica to compare with the Roman influences in Mexico, for example. He says: "The religious aspects, both of the capital and of the island, are most appalling. The work of the Roman Church in Spanish America has not been perfect, but it has at least secured respect for marriage and family life. The English Church in the West Indies has failed to leaven the mass of black ignorance." In both cases much allowance must be made for the vicious and degraded population among whom the missionaries have worked, the Indians and half-breeds of Mexico being doubtless in advance of the Negroes. In many other ways, also, the Tropical Americans have had greatly the advantage of the West Indians.

The Meaning and the Method of Life. A Search for Religion in Biology. By George M. Gould, A.M., M.D. New York: G. P. Putnam's Sons. 1893. Pp. 291. Price, $1.75.

Long ago Xophar asked: "Canst thou by searching find out God?" and each age since then has asked the same question with the same negative result. It was reserved for the present day and one of its scientific men to reveal the fact that God could be found by the microscope and that He was manifested in biology. And now we have a new religion. Great is Biologos and Dr. Gould is his prophet! All we want is life and matter to discover religion. Matter is uncreated, eternal, and self-existent. The universe could not have been begun, and its atoms show no trace of design. Life has some sort of inception, but the explanation of its origin is not quite satisfactory. If it gained its first foothold here "by means of a meteor-carried cluster of organic cells" or by "an elementary organism nursed and fanned into activity in the warm ooze of some tropic shore," we ask and ask in vain on the basis of this philosophy, who made that cell, who organized it, who framed the meteor-chariot and directed its course, where did the warm ooze originate, and who showed it how to nurse and fan? A belief in an infinite, omnipotent, and intelligent Creator might answer these questions, but, as we are told, an infinite God is useless and incomprehensible, of whose eternity and self-sufficiency there is no certainty, and that God is finite and still struggling with adverse circumstances. We get little light on these questions from this new religion. We have a new God, having His universal throne not in the heaven of heavens, but in the narrow confines of the cell where the microscope found Him. The entire drama of organic life on the globe depends upon the mechanism of molecular formation and control. The creed of this new religion is simply "the recognition of Biologos, the combined mentality of Life incarnating himself in material form by the sole mechanism of the cell, and contending with the infinite difficulty and labor consequent upon poor, obstinate, and dead material, and upon untoward circumstances." This is the key that will unlock intellectual, ethical, and æsthetic mysteries! How much simpler and better it is than the Creed of the Catholic Church, which the author stigmatizes as un Christian and anti-Christian! Christ's revelation in the light of this new scientific religion is sadly deficient and erroneous; nay, more, it contains positive error. We must throw away miracles and divest ourselves of our trinitarianism, and get our theology from the cell, and use the microscope instead of the Bible. As for sin, it is only one of the difficulties in the incarnation process of life into matter, and is to be got rid of by the ultimate victory of the nutritional faculty of the cell. As the life of Biologos is incarnate in us all, we are God Himself, and it is our work to utilize waste mechanical forces, to spiritualize matter, and to vivify dead worlds. To be sure, this imposes rather a big contract upon us, as these wretched cells have a way of working quite independent of our volition, and we do not seem to be very successful in getting them under the yoke. If one wants to see how this cytological religion bears upon such subjects as evil, freedom, personality, immortality, ethics, etc., we must refer him to the work itself. This system of belief may be "childishly easy and simple," but we prefer the simplicity and perfection of the revelation of Jesus Christ. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent," by whom "were all things created, and He is before all things, and by Him all things consist."

We have received five volumes of the publications of the Chinese Church League, substantially bound in cloth, leather backs. We recognize some of them as formerly issued in thin paper covers, as the Chinese custom is, and a very, very wasteful custom it would seem to be. These books are all printed from engraved blocks on very fine, delicate paper, one side only, and the work is exquisite. We are proud of this achievement of our missionaries at Wuchang, and thankful also that our generous readers supplied a portion of the funds, without which this work could not have been done.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

A. C. Armstrong & Son.

The Expositor's Bible. Edited by the Rev. W. Robertson Nicoll, M. A., LL.D. Ezra, Nehemiah, and Esther, by Walter F. Adeney, M.A. The First Book of Kings, by F. W. Farrar, D.D., F.R.S. $1.50 each vol.

The Daily Investigator.

The Conquest of Mexico and Peru. Prefaced by the Discovery of the Pacific. An Historical Narrative Poem. By Kinahan Cornwallis. $1.00.

Macmillan & Co.

The Odd Women. By George Gissing. $1.00.
To Leeward. By F. Marion Crawford. $1.00.

James Maclehose & Sons Glasgow.

Visits to Calvary. A series of Sacramental Meditations. By the Rev. Robert T. Jeffrey, M.D.

F. T. Neely.

Reveries of a Bachelor; or, A Book of the Heart. By Ik. Marvel.
Cosmopolis. A Novel. By Paul Bourget. Translated from the French by Cleveland Moffett. Paper covers.
Madam Sapphira. A Fifth Avenue Story. By Edgar Saltus. Paper covers.

The Baker & Taylor Co.

Amateur Photography. A Practical Guide for the Beginner. By W. I. Lincoln Adams. Paper covers. 50 cents.
Greeley on Lincoln. With Mr. Greeley's Letters to Chas. A. Dana and a Lady Friend. To which are added Reminiscences of Horace Greeley. Edited by Joel Benton. $1.25.
The Gospel of The Kingdom. A Popular Exposition of the Gospel according to Matthew. By C. H. Spurgeon. $1.50.

Charles Scribner's Sons

Present Day Theology. Lewis French Stearns. $1.25.
How to Know the Wild Flowers. Mrs. Wm. Starr Dana.
Island Night's Entertainments. Robert Louis Stevenson. $1.25.
The Real Japan. Henry Norman. $1.50.
Stories of a Western Town. Octave Thanet. $1.25.
The Life of Michelangelo. 2 vols. John Addington Symonds. $7.50.
The Place of Christ in Modern Theology. A. M. Fairbairn, M.A., D.D. $2.50.
Wagner and his Works. 2 vols. Henry T. Finck. $4.00.
Art Out of Doors. Mrs. Schuyler Van Rensselaer. $1.50.
Social Struggles. H. H. Boyesen. $1.25.

Harper & Bros

Primary Convictions. Wm. Alexander, D.D.
The World of Chance. W. H. Howells.
The Philosophy of Singing. Clara Kathleen Rogers.

Funk & Wagnals Company

The Preacher's Homiletical Commentary. Rev. J. S. Exell. $3.
The History of Dogma. Dr. Adolph Harnack. $2.50.

Opinions of the Press

The Review of Reviews

The Golden Jubilee.—The haps and mishaps of certain old men are very much in the public mind just now. De Lesseps, the grand old man of France, stands with one foot hovering over the grave and with a convict's sentence on his head. Bismarck, the grand old man of Germany, is a grumbler in retirement. The two noblest figures among the aged men of our time are Gladstone, fighting prodigiously for his great measure, and Pope Leo, receiving the congratulations of the world upon the completion of his episcopal jubilee. Gladstone and Leo XIII. have much in common. Their careers have been free from personal taint or stain, their natures are ardent and hopeful, they are Liberals by temperament, their public aims have always been beneficent and humane. The expressions of admiration and esteem which the observance of the Golden Jubilee evoked towards the person and character of Leo have been by no means confined to adherents of the Roman Communion.

The Churchman

The Indian Problem.—The Indian's greatest temptation and greatest danger is drunkenness. In his present relation he has the protection of the Government, and it is largely effective. Heavy penalties threaten the man who sells liquor to a tribal Indian. But the moment he takes his land in severalty he becomes a citizen of the United States, with no special protection of the Government, but with full legal right and power to drink himself to destruction as fast as he pleases. And this is just what he is doing in circumstances that seem the most favorable for his uplifting. The Indian problem is not yet settled. Thus far the best work done for this people has been done by Christian missions. Whatever the policy of the Government, it is for the Church to see that the race shall not lose its part in the charge to make disciples of all nations. Here is the final hope for the Indian. When President Cleveland, during his first term, was waited on by a delegation of philanthropists to urge some measure in behalf of the Indians, he said: "No matter what I may do, no matter what Congress may do, the only power that can raise the Indian is the power of Christianity." It was an utterance of the highest statesmanship as well as of the truest philanthropy.

The N. Y. Tribune.

Election by Caucus.—Two eminent Episcopal clergymen of this city, the Rev. Drs. Greer and Dix, have been "named" for the bishopric of Massachusetts by gatherings of their friends in that diocese. The introduction of the caucus is something new in Episcopal Church elections, and will be deprecated by many old-fashioned Churchmen. The theory of that Church is that a man is chosen for the bishopric by the official convention of the diocese, acting under the special guidance of the Spirit. But now the question will be raised whether the action of a pre-convention caucus is similarly under the guidance of the Spirit, and whether such a naming of candidates may not improperly influence the action of the convention. It should be said, however, that neither of these distinguished gentlemen is in any way responsible for the zealous campaigning of his friends, and his fitness for the office should not be prejudiced by such action. When Matthias was chosen to fill the vacancy in the Apostolic College caused by the death of Judas Iscariot there is no record of a "caucus" of his friends having been previously held to "name" him to the regular convention of the Apostoles; and a Church which claims to have the succession of the Apostles might wisely imitate the Apostolic Church in this respect.

The Interior.

Chicago.—*The Religious Telescope* which lives in Dayton, Ohio, turned its Alvin Clark reflector upon Chicago, last week, and this is what it saw: "Chicago is rapidly becoming notorious as a den of thieves, thugs, burglars, and robbers. Almost every day, and in broad daylight, and in the very heart of the city, men are robbed and murdered." And the astronomer tells the United Brethren, who join hands lovingly around him, that it will be safe to give Chicago a wide berth this summer. Well now, we have been meandering around this city for near a quarter of a century, and yet our mangled remains have not been hauled away to the morgue once—not even once. And nobody ever got a nickel from us which we were not willing to pay—except the religious man with his little book of subscriptions, with "pd" marked after each name just before the figures. We have often had to buy our time from him—for when he sits down and crosses his legs, you have only three ways out of it: first, to collar him and put him out; second, to go out yourself; and third, to effect a compromise on a cash basis. We have collected several nice sums of money ourselves for various charities, and were always willing to make a reasonable compromise for cash. If our brother editor of the *Telescope* will take off his large diamond shirt-studs, and his mother-of-pearl cuff-buttons, and his thin-soled patent-leather shoes, and his ruby finger-ring, and get himself up in the plain clothes of a Presbyterian editor, he will be as safe in Chicago as among his admiring brethren and fellow citizens, in the lovely city of Dayton, on the beautiful blue Miami.

The Indian Churchman.

English Schools.—The Conference of the Head Masters of Public Schools in England, from which we were inclined at one time to hope much, has ended for the present in smoke. *Quis custodiet custodes?* The head masters, though most of them clergymen by profession, are as a body destitute of true Church principles, and till they have themselves been educated they will not recognize the evil. Arnold of Rugby is still their hero, and before their minds dances the vision of a "national" Christianity, by which they appear to mean a Christianity from which every distinctive doctrine has been eliminated, and whose fundamental principle would be found in a text from the Gospel of St. John which runs: "The world cannot hate you." Meanwhile, what are the results? Public school boys are a manly and independent race, doing honest work in many departments of life; but they are only in a very superficial sense Christians, or if they are more than this, they owe it to some other influence than their school. "Not long ago," says a writer to *The Guardian*, "I saw figures relating to one of the large missionary societies. If my memory does not deceive me, only about 25 out of 600 missionaries were Public School men. Among the candidates for ordination what is the proportion? Year by year the Public Schools receive the sons of the truest and most loyal members of Church of England, clergy and laity. What fraction do they give back? Not half, I suppose. . . . Many a clergyman has sent a promising son to school, it being his strong desire, and the boy's deliberate and self-chosen purpose, to follow his father's calling. After a few years at a public school the secret comes out that he *can't* do it." The universities had once, as the Public Schools have now, a great trust committed to them by the Church: they abused it and it was taken away from them; and they have now, on a far lower platform of privilege and opportunity, to begin again to do their proper work—the education of their members in the Christian faith. The Public Schools seem determined to throw away their opportunity in the same way and will find out too late their mistake.

The Household

A Hymn for Boys

BY MARION COUTHOUY SMITH

Is this our Lord and God, foretold in prophet's story?
Behold a slender Boy, to humblest work addressed,
No crown is on His brow, He wears no robe of glory;
But His eyes are lit with love, His days with love are blest.

His face is but a child's, so fresh, so pure and tender;
His limbs are full of life and move with boyhood's grace;
And His lips at morn and eve their simple greetings render
To those who share His work in His quiet dwelling-place.

Look up, ye sons of God, still blest with childhood's treasure!
In Baptism made His own, His brothers all are ye!
So watched by Him, so loved, in days of toil or pleasure,
How shall your daily lives like His pure Boyhood be?

Give Him your morning prayers; begin the day with loving;
With generous kindness then make other lives more bright;
Should trials come, too soon your youthful courage proving,
With brave true hearts like His, do battle for the right.

For manhood comes at last, with grief, and toil, and sinning;
And if ye leave His side, how think ye to withstand?
Sore is the race for him who falls at the beginning;
And sad the fall for him who spurns the uplifting Hand!

Then let your lips be pure, that give to Him their greeting;
Clean be your hands, and clean the souls by Him restored;
For think, dear sons of God, how glad shall be the meeting,
When ye, His life-long friends, stand welcomed by your Lord!

The Rector's Plan

BY B. D. HAMILTON

The rector of St. Matthew's in the large village of P—— was perplexed. He had but recently entered upon his duties in this beautiful village, and of course was filled with enthusiasm for his work and resolved to advance its spiritual and material prosperity by all the means in his power. Its temporal affairs were the cause of his present anxiety. The church property was very fine. The church building itself was a beautiful specimen of Gothic architecture. It was situated on a small park. Its brown stone covered with ivy presented a fine appearance, and on the lofty spire shone a gilt cross. Connected with the church were a choir room, also used for other parish purposes much to the choirmaster's discomfort sometimes, and a chapel or Sunday school room. The rectory, a substantial building, stood on the same lot near the church.

But, notwithstanding these evidences of its prosperity, the current expenses had not been met year by year, and the result was a church debt of nearly $3,000. Then, too, various repairs were needed. The furnace was old, and the organ and motor were in bad shape and squeaked their protest dismally.

The rector, however, had resolved that no more money should be spent unless absolutely necessary, until the debt was extinguished. He knew the congregation could do it if they thought they could, for while there were few, if any, wealthy people, the congregation was large and as a whole was perfectly able to do it by self-denial. Many suggestions had been offered him. Mrs. Smith, the president of the Altar Society and wife of a vestryman, wanted a series of entertainments, lectures, etc.; the Missionary Guild volunteered to give a fan drill and the choir boys were to help them out with music; St. Mary's Guild wanted to hold a fair, and the Senior Sewing Society offered to make aprons for it. The men of the parish, as usual, did nothing but tell the rector he could not raise the money for years and that he did not know the parish as they did.

The rector was seated in his study before a cheery grate fire, puzzling over the problem. His wife, a true help-meet to him, was trying to help and encourage him. "Why not," said she, "let the ladies carry out their schemes? It will surely result in some money, will improve the social relations of the people by bringing them together, and then, too, people will spend money without knowing it."

The Rev. Mr. Douglass was firmly opposed to any such plan. "No," he said, in answer to his wife's question: "not until everything else fails will I consent, and I have faith in God and in His people that we will never have to come to that. I wonder," he continued, smiling, "what St. Peter or St. Paul would have thought if they had been expected to add dignity to a church fair by their presence, and whether they would have thought a priest's education deficient if he were unable to conduct successfully a church entertainment. As for giving without feeling it, I trust that this congregation does not wish to give to the Lord of that which costs it nothing. The self-denial required in giving of one's own free will is a great benefit to a parish. Better obtain the money more slowly than lose the blessing."

That night the vestry of St. Matthew's met in the same study. It was on the whole above the average vestry. All its members were at least Churchmen. The senior warden, Mr. Dean, was a man who always saw the dark side of life, and the vestry were accustomed to look at church matters through his spectacles. The rector, on the other hand, while not too enthusiastic, looked on the bright side of things and had great faith in God and in the people if they were treated in the right way. He now laid his plan before the vestry; it was simply a free-will offering to be given at Easter. The people were to be asked to deny themselves, and none knew the self-denial required better than Mr. Douglass. On the next Sunday, which was Septuagesima, he proposed to preach on it and also to talk to the Sunday school children about it at their session. He thought that by a strong and united effort the money could and would be raised.

The vestry as usual discouraged him, Mr. Dean said the parish had never given over $500 at Easter but once, and then by a great effort only $800. Mr. Smith said the ladies always could raise more money, and wanted to leave it to them, or ask their assistance in the way of entertainments. However, they all agreed to give Mr. Douglass their aid in the trial of his plan, but none of the vestry had any faith in it, and no one encouraged him.

The next Sunday morning the rector talked to the Sunday school and asked them for $200 on Easter, asking each child to save their pennies in Lent, and to give up candy, making their offering really their own in part at least. Then at the morning service he preached an earnest sermon on the duty of Christian giving and the blessings of self-denial, and asked each one to make an earnest effort and to unite their prayers with his for the attainment of the object so much desired.

Easter dawned bright and clear. Lent in P—— had been well kept. The people had earnestly striven and prayed for the desired end, and now the day had come when the result would be made known. During Lent people had begun to believe in the rector's plan, and he was encouraged not a little by it.

The early Celebration on Easter was a beautiful service. The church beautifully, but not too profusely, decorated with flowers, the symbols of our Lord's resurrection, seemed like a bit of heaven on earth, so peaceful and calm. The altar with its white hangings looked pure and joyful after the sombre purple and black of Lent and Good Friday. When the choir took up the processional at the 11 o'clock service, the church was filled with a large and thankful congregation, and their voices were added to the clear, sweet voices of the boys. Never had the choir sung so well from their first hymn to the last. But their voices rang out clearest and sweetest in that most glorious of all hymns, the *Gloria in Excelsis*. The number of communicants at both Celebrations was larger than ever before, so that the rector felt that the earnest effort for the material good of the parish had, as it ever does, increased its spiritual strength. Indeed the spiritual and material parts of the Church are as closely and inseparably joined as our souls and bodies are. The Sunday school service was in the evening, and it was inspiring to see nearly three hundred scholars led by the crucifer and vested choir, march into the church and take their part in the short choral Evensong with great reverence and spirit.

That night the treasurer of the church joyfully announced to the rector that the offerings were more than sufficient to pay the debt. Mr. Douglass was especially happy because he knew that it was not an offering of a few in the congregation, but of the parish as a whole, and that each member had faithfully borne his share in the work. The whole congregation returned thanks to God the next Sunday, and felt for the first time as a whole, that "it is more blessed to give than to receive." The vestry resolved immediately that, so long as they remained vestrymen, no other method of raising money should be allowed. They also made all the pews in the church free, for before this they had been rented.

The rector was often asked if he were not surprised at the result of his plan. His answer to every one was that he had trusted in God, and because of that faith he trusted also in God's people.

St. Anselm

XVIII.—EARLY CHURCH HISTORY

BY K. F. J.

William Rufus succeeded his father in 1087. The next year Lanfranc died.

William, grasping and godless, seized, as was his custom, on all the income, rents, and property of Canterbury, and refused all entreaties to appoint some one to the vacant see. It was his habit to do this with all bishoprics, abbeys, etc., when they fell vacant, and when he did let them go, it was to the highest bidder. Thus the whole Church was becoming corrupted; deprived of her teachers and guides, and her people oppressed by the avaricious monarch who only desired to get from them all he could while they were in his power. At last, terrified by a dangerous illness, he nominated Anselm, who was then in England, longing to depart but detained by the king's orders, to the see of Canterbury. Great was the rejoicing, though Anselm so dreaded the awful responsibility of the office that it was only when the crosier was forced into his reluctant hand that he yielded.

The king repented of his repentance when he recovered, and when Anselm made four conditions—first, that all lands held by Lanfranc for the Church should be handed over to him; second, that all

DR. PRICE'S
Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

In Paint the best is cheapest. Strictly Pure White Lead is best; properly applied it will not scale, chip, chalk, or rub off; it firmly adheres to the wood and forms a permanent base for repainting. Paints which peel or scale have to be removed by scraping or burning before satisfactory repainting can be done. When buying it is important to obtain

Strictly Pure White Lead

properly made. Time has proven that white lead made by the "Old Dutch" process of slow corrosion possesses qualities that cannot be obtained by any other method of manufacture. This process consumes four to six months time and produces the brands that have given White Lead its character as the standard paint.

"ARMSTRONG & McKELVY" (Pittsb'gh)
"BEYMER-BAUMAN" (Pittsburgh)
"DAVIS-CHAMBERS" (Pittsburgh)
"FAHNESTOCK" (Pittsburgh)
"MORLEY" (Cleveland)
"ANCHOR" (Cincinnati)
"ECKSTEIN" (Cincinnati)
"KENTUCKY" (Louisville)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"COLLIER" (St. Louis)
"RED SEAL" (St. Louis)

are standard brands of strictly pure Lead made by the "Old Dutch" process. You get the best in buying them. You can produce any desired color by tinting these brands of white lead with National Lead Co.'s Pure White Lead Tinting Colors.

For sale by the most reliable dealers in Paints everywhere.
If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,
Chicago Branch, State and Fifteenth Streets.
1 Broadway, New York.

that had been taken from the see before Lanfranc's time, should be restored to it; third, that the king should accept him as his guide in spiritual matters, and fourth, that he should recognize Urban as Pope, and not Clement who was disputing the Papal throne with him— he would only agree to the first. But Anselm would not consent in the smallest degree to defraud the Church of her dues, and refused consecration until the king should restore the property of which she had been robbed.

So much pressure was brought to bear by the barons and bishops that the king yielded, and in December, 1093, Anselm was consecrated. Then began a long martyrdom for the Archbishop. William needed money for his war in Normandy, and Anselm would not pay what he wanted; first, because it was considered a payment for his preferment, and second, because he would have to tax heavily his tenants who had already been deprived of almost everything by the greedy king. William refused also to allow Anselm to call a synod to reform the sad abuses of the time, and he sent Anselm from his presence with words of bitter hatred. On William's return from Normandy, Anselm begged to be allowed to go to Rome for the pall, but as he would only take it from Urban, and not from Clement, William refused. The Archbishop demanded that a council should be called to settle the question of which Pope should be acknowledged by the English Church. So the king appointed Rockingham as the place of meeting. Days of discussion followed. The bishops and nobles would have meetings among themselves, and then try to win Anselm over to a middle course, for they were all afraid of the king's wrath. But he could not be moved from what he felt to be his duty. One of the barons said: "About our counsels I don't know quite what to say, for when we have been arranging them all day long, and have settled, by talking them over among ourselves, how they are to hold together, he goes to sleep and thinks no harm; and the moment they are opened before him, with one breath of his lips he breaks them as if they were cobwebs." The mass of the English people were on Anselm's side, for they knew he was a friend of the poor, one of the few high in office who lived in the fear of God rather than in that of an earthly sovereign; but Eadmer says: "Fearing the tyrant, none had yet dared display any sympathy with Anselm." But at last, a common soldier stepped out of the eager, listening crowd, and kneeling before the Archbishop, said: "My Lord and Father, through me, thy children beseech thee let not thy heart be troubled, and be not afraid." He said little more, but Anselm's heart was gladdened, feeling the people with him. The bishops, intimidated by the tyrant, shamefully renounced allegiance to their Archbishop who was declared an outlaw. But this was too much for the barons who held to the Archbishop, the head of their Church in England, and their strong support completely overruled the king and the bishops. The whole of this and the succeeding struggles between Anselm and the crown, together with the weighty issues hanging upon them, are fully entered into and discussed in those delightful works: Sir F. Palgrave's Normandy and England, Mr. Freeman's Norman Conquest, and Dean Church's Life of St. Anselm, from all of which I have quoted, and to these I must refer the reader, as there is space but for the briefest mention of events here.

The council broke up, and the next thing we hear is that William acknowledges Urban as Pope, the pall is despatched to England by a legate, the king in vain tries to extort money from Anselm for it, and at last it is laid on the altar at Canterbury from which Anselm takes it. The question about the two Popes was an open one for the English Church to decide, but even if, as many think, Anselm was too unyielding on this point, we must remember that the other questions which were far more vital, and which underlay everything else, were mixed up with this. The real points at issue between the king and Anselm were whether money should be paid for Church privileges and honors, and whether religion should be under the control of an ungodly king like Rufus. We cannot too much admire the boldness and steadfastness with which St. Anselm withstood the furious king, in obedience to his conscience.

Again the king demanded money, and threatened and swore because he did not get it. Unable to hold a synod to order the affairs of the Church, Anselm demanded permission to go to Rome and take counsel with the Pope. "And thus began that system of appeals to Rome, and of inviting foreign interference in our own home concerns, which grew to such a mischievous and scandalous height; and Anselm was the beginner of it * * * * * We see, perhaps, in what he did, an appeal against his king, against the constitution of England, and the independent rights of the nation, to a foreign power. If we see with the eyes of his own age, we shall see the only appeal practicable then from arbitrary rule to law."*

Palgrave remarks on the loneliness of the Archbishop: "Had the bishops been true to the Church and to themselves," he observes, "had they honestly done their duty, no aid from Rome would have been required."

William insulted Anselm in every way before at last giving his consent to his departure, but the Archbishop, with his usual loveliness and overflowing charity, sought an interview with him and gave him his blessing. For a moment, but only a moment, the king's hard heart was touched. They never met again. For three years Anselm lived in Italy, honored and welcomed for his genius and piety, but he got little save promises from the Roman court.

For nearly three years, William mightily oppressed the poor Church of England;

*Church. pp. 223-225.

Proprietary

Old Time Methods of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.

Scott's Emulsion of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowne, N. Y. All druggists.

Purest of Water only. Allowed at the World's Fair.

Pure spring or filtered water used internally, and

Kirk's American Family Soap

used in Restaurant and Cafe, Laundry and Kitchen will bar out all Cholera—"American Family" is absolutely PURE—a trainload of it does not contain an ounce of adulteration—is made from pure selected Beef Tallow and Cocoanut Oil. Is the QUICKEST WASHING, greatest LABOR SAVING Soap made.

The Toiler's Toilet Tonic; KIRK'S DUSKY DIAMOND TAR SOAP.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

27

A Special Combination Offer

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Living Age	$9 50
North American Review	6 50
The Forum—New subscribers, $5.25; renewals	6 25
The Century	5 25
The Art Amateur	5 50
Harper's Monthly	5 25
Harper's Weekly	5 50
Harper's Bazar	5 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
The Review of Reviews	4 25
Harper's Young People (illustrated weekly for boys and girls from six to sixteen)	3 75
Good Housekeeping	3 75
Mother's Nursery Guide	3 75
English Illustrated Magazine	3 50
Youth's Companion (new subs. only)	3 50
The Quiver	3 00
Cassell's Family Magazine	3 00
Childhood	2 75

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address,

THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington st., Chicago.

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, one price 12 shillings. To the clergy, 8 shillings

EXCHANGE.—When payment is made by check, except on banks in the great cities, ten cents must be sent for exchange.

Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position.

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than $1.00 a time.

Where Is He Going?

Gentle reader, he is hurrying home. And it's **house-cleaning** time, too—think of that!

Fifteen years ago, he wouldn't have done it. Just at this time, he'd be "taking to the woods."

But now, things are different. His house is cleaned with **Pearline.** That makes house-cleaning easy.

Easy for those who do it—easy for those who have it done.

No hard work, no wear and tear, no turmoil and confusion, no time wasted, no tired women, no homeless men.

Everything's done smoothly, quickly, quietly, and easily. Try it and see.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled and if your grocer sends you something in place of Pearline, do th honest thing—*send it back.* 331 JAMES PYLE, New York

Saratoga Kissingen Water. "The Pearl of Purity."

THE BEST SPARKLING TABLE WATER IN THE WORLD.

The Only Table Water bottled with its own natural gas as it flows from the Spring. Spouts up through 192 feet of Solid Rock and is not exposed to the air until opened for use.

POSITIVELY PURE TABLE WATER

SARATOGA KISSINGEN GINGER ALE

Is made from the Positively Pure Saratoga Kissingen Water, without exposure to the air; and like it, contains NO manufactured Carbonic Acid Gas.

BOTH SOLD EVERYWHERE, IN BOTTLES ONLY.

Saratoga Kissingen Spring Co., Saratoga Springs, N. Y.

Manitou. GINGER CHAMPAGNE

Non-Alcoholic. Strictly a Temperance Drink.

A perfect summer beverage prepared after our own special formula, from the waters of the famous "Manitou" effervescent springs, with an absolutely pure ginger extract obtained direct from the root. The sale of this article is increasing very rapidly on its merits. It is superior to the ordinary ginger. Also for all purposes that that article is used for. Try the "Manitou" ginger champagne once, and you will use it always.

DO YOU WANT TO BUY A BICYCLE?

*** All styles and prices. It will pay you to write ***

RALPH TEMPLE'S CYCLE EXCHANGE,

158 22nd Street, Chicago.

Burlington Route

BEST LINE

CHICAGO AND ST LOUIS

TO

KANSAS CITY

TWO TRAINS DAILY

Subscribers to The Living Church may renew their subscriptions by sending the name of one new subscriber with $3.00, or two new subscriptions with $4.00. Clergymen may renew their subscriptions by sending one new name with $2.00.

corruption prevailed on every side; no justice was to be had; and at his death in 1100, he held in his hands the revenues of the sees of Canterbury, Winchester, and Salisbury, besides eleven abacies.

On Henry's accession, he immediately sent for Anselm who returned to England amid the rejoicing of the people.

For a time things went smoothly, and Henry owed much to Anselm's steady loyalty to him during his quarrels with his brother and the opposition to his marriage.

Then quarrels broke out between the Archbishop and the king on the question of investiture, and Henry required Anselm to do him homage. This unprecedented demand was refused by Anselm on conscientious grounds. It would have been a tacit acknowledgement, he considered, that he held his high office only from the Crown, that his title to it lapsed on the death of the monarch, and required renewal on the accession of a new king. The matter was referred to Rome by mutual consent, and the Pope refused to uphold Henry. Then followed appeals and embassies.

Meantime, Anselm was permitted to call a synod at Westminster to carry out the reforms so sorely needed in the Church. Many wise and just enactments were made by this synod on ecclesiastical and social matters, for the manners of the time were fearfully corrupt. But it pressed heavily on the married clergy, for canons were passed prohibiting the marriage of the clergy, and requiring those who were married already to put away their wives. Henry took advantage of this to fine the married priests who did not obey and give up their wives, but as this did not furnish him with as much money as he wanted, he fined the unmarried clergy also!

At last the king agreed to send the Archbishop himself to Rome in 1103. For three years negotiations were carried on, which, after untold misery to the English Church, ended in a compromise, and Anselm returned to his see in 1106. The question was settled by the king giving up the right of investiture, but requiring the oath of homage from newly-consecrated bishops. "The Pope's jurisdiction was recognized in England, but no legate was allowed to visit England without royal license. Under the circumstances, as much was done as possible, and perhaps needful, to save the ancient right of royal supremacy, while the liberty granted Churchmen was sufficient to satisfy the scruples which had of late assumed such large dimensions."†

Henry kept his promises, and at Anselm's pleadings, further amended many abuses which bore heavily upon the poor, who ever looked upon the Archbishop as their friend.

For nearly three years Anselm worked and studied, meditating much on holy things, and striving to penetrate divine mysteries as far as his wonderful intellect, guided by faith and reverence, could reach. He passed away amid the prayers of his friends, Wednesday in Holy Week, 1109.

In an age of cruelty and oppression, merciful and tender-hearted; in a time of untold corruption, above reproach in life and conversation; in days when brave men cringed before unscrupulous kings, daring everything in the cause of honor and righteousness against the worst of tyrants; on the one side defending the Church from fraud and violence, on the other, striving to cleanse her from inward pollutions; Anselm well deserves the title of saint. Greatly as we honor his intellectual powers, his truest praise will always be that he followed the clear light of conscience unswerving through countless perils to the end. Dante has enshrined him where he well deserves to be, in the place of honor, as Dean Church beautifully says: "It is his right place; in the noble company of the strong and weak, who have not been afraid of the mightiest, and have not disdained to work for and with the lowliest; capable of the highest things; content as living before Him with whom there is neither high nor low, to minister in the humblest."

†Student's English Church History.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Birthday Lines

Written in an album presented to a little girl on her birthday, in April.

BY ELSIE WHITE GAYNOR

April has its birdies,
April has its flowers,
April has its sunshine,
April has its showers;
And I have a secret—
Beside its other joys,
April has nice birthdays
For some girls and boys!
And one little maiden,
Through her life will find
A very shining April sky
May hold a shower behind.

A Shadow Sermon

BY HAL OWEN

It is not any fun to take cold and have the croup. Any boy or girl knows that; Robin Chapin knew this, too, but he forgot how easy it was to do it. He just went right on playing all the morning in the lot where he had found a splendid puddle. It was too much fun to wade in and out, managing the fleet of boats and rafts he had made from ships and shingles.

When he came in he did not say much about it, for he knew well enough mamma would not be at all pleased to find his feet were wet. They really were very wet; so wet that every step he took he could hear "Quish, quash," and little squirts of water gushed out.

He had forgotten to wear his rubbers that morning; they were dry and clean in the closet. He stopped on his way into the house and took off his shoes in the shed, then he quietly went up the ba k stairs and put on his slippers without bothering to change his stockings, and came down to lunch trying to appear all right.

Robin sometimes almost thought his mother had eyes in the back of her head, sharp ones, too, for she always seemed to see and know everything he did; but this time she did not notice his condition till after lunch. Then she rubbed him well, and did all she possibly could to prevent his taking cold. All in vain, it was too late, the mischief was done, and Robin had good reason to realize his carelessness himself.

He began to feel badly before bed time. Late in the evening he awoke with the dreadful barking cough, the cough that brought mamma with a bottle of "goose oil," papa with the gas stove, and nurse with hot flannels, all working over him before he was fairly awake.

This prompt action soon produced its good effect, and Robin, wrapped, and

warmed, and greased, was before long ready for sleep again, but sleep was not ready for him.

He turned and twisted, and wished for it, but sleep would not come; only the shadows came, such a troop of them, long, slender, short, thick. The little night-lamp had been left burning just enough to show them all the way in. Being near the draught of the register, the light flickered so thatit set the shadows all awavering, waving, swinging, swaying, bobbing, and bowing.

There seemed to be a shadow of everything; Robin held out his hand, yes, sure enough, there was its shadow on the wall.

Then the shadows began to preacn to him; they didn't exactly say anything, only they made him think a kind of a sermon.

"Yes, yes, Robin," they seemed to say, "everything has its shadow. Shadows are after you all the time, following you wherever you go, mocking everything you do, whether you think of them or not, whether you or any one notices them or not. Everything you do has its shadow also. Every act, every word, has an influence, bears a result.

"This croup, and all the trouble and anxiety it has caused and will cause, is the shadow of the naughty disobedience and carelessness in playing in the water and wetting your feet. Do you see? When you snatched the ball from little sister and knocked her down, the shadow came later, in her snatching your pretty paper and tearing it, and then scratching you. When you let Tim Nolan ride your wheel, the shadow was a bright one—the shine of his happy face; your kindness to him made him kind to some one else. When you learn your lesson well, some one else thinks he will do well too, and that act carries an influence, and so the shadows spring up all about every one and everything, and—and—"

Preaching always did make Robin sleepy, and the next thing he knew it was morning light, not very bright, just bright enough to make the shadows look a little faint, and they grew fainter every minute, and began to shrink up and slip away into the corners, but the bright sunbeams followed them up and found them all out, and chased them away entirely.

All the time they kept bowing and beckoning to Robin, as much as to say:

You know, you know,
Shadows come and shadows go,
Here and there and everywhere,
Make them good, make them true,
Then they'll bless the work you do.

"Yes, I know, I will remember; come again," laughed Robin, jumping up to greet the bright sunshine as the last shadow melted away.

Ever since that wakeful hour, he has been very friendly with the shadows; knowing them so well, thinking of them so often, is a great help to him in many ways at many times.

Suppose you make friends with them too, and see what they will do for you.

Birds, and bees, and flowers,
Every happy day,
Wake to greet the sunshine,
Thankful for its ray.
All the night they're silent,
Sleeping safe and warm;
God, who knows and loves them,
Will keep them from all harm.
So the little children,
Sleeping all the night,
Wake with each new morning,
Fresh, and sweet, and bright,
Thanking God, their Father,
For his loving care,
With their songs and praises,
They make the day more fair.

—*Selected.*

Financial News

The financial storm so much dreaded seems about to burst upon us, and it will require consummate skill and wisdom on the part of the treasury officials at Washington to prevent a most disastrous rupture of our monetary standard, for it is apparent that this country will before long be challenged by foreign nations as to its financial position.

Last Saturday the treasury's one hundred million gold reserve was trenched upon over $4,000,000, leaving less than $96,000,000 on hand, with $2,000,000 engaged for shipment to Europe on Tuesday, while even Canada has taken fright and is also drawing out our gold. Foreign exchange has reached 4.90½, the highest point attained since 1885, and outside of legitimate withdrawals, there is a profit of 5 cents on every $20 in gold sent to London, which naturally conduces to speculation merely for the profit in sight. If this rate is maintained, it is plain that foreign houses will purchase our gold simply on speculative lines so long as we furnish it on a parity with silver. Should it go to a premium, we will become demoralized at home, and speculation in gold will commence here also.

Secretary Carlisle's position is certainly unenviable. There is some doubt as to the legality of trenching upon the reserve, which he has permitted, while his intimation last week that he would redeem the Sherman treasury notes only in silver, undoubtedly added to the nervousness here and abroad, but his determination on this point appears to have been over-ruled by President Cleveland, and the Sherman notes so far are being paid in gold when demanded.

The administration is very slow in outlining its policy in dealing with the situation, for which it is much to blame. It looks as though an issue of bonds to obtain gold will have to be made. This course is very undesirable, and will only be taken as a last resort. It is either bonds or repeal of the Sherman Act compelling the Government to purchase 4,500,000 ounces of silver each month, and is only a question of time.

The general market is feverish and unsettled, as would be expected, but has not as yet broken materially. Prices and money rates are fairly normal, which cannot hold out long unless a speedy and satisfactory settlement of the gold problem is reached.

Financial

INVESTMENTS

C. H. WHITE & CO.,

BANKERS.

72 Broadway, New York.

Send for lists of city, county, and school district bonds, netting from 3½ per cent. to 6½ per cent. Bonds delivered to purchasers wherever desired, free of expense.

THE

Mutual Home Improvement Co.,

Capital Full Paid, $100,000.

Your Idle Money Will Earn Large Returns If Sent to Us.

We issue Trust Certificates guaranteed by assets amounting to more than $2.00 in assets for every $1.00 in certificates. On these certificates we pay 6 per cent. per annum, payable semi-annually. The Certificates are issued for terms of 3, 6, 9 or 12 years, as investors may elect. The interest is paid semi-annually during the term for which the subscription is made, and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates.

Address,
WALTER THOMAS MILLS, President Mutual Home Improvement Co., 161 La Salle St., Chicago

Truth

Concerning the true Soutnern Route. The short and popular line through San Antonio, Texas, to California. A glance at the map will prove that in travelling this route, passengers pass through, or nearly touch, the most famous winter resorts in Arkansas, Texas, New Mexico, Arizona, and California. The route commends itself, because there are no high altitudes, no snow blockades, and no delays, rendering it attractive to invalids and others who seek sunshine and comfort en route. Through Pullman Service every day, from Chicago to St. Louis. Ask your Ticket Agent for particulars, or address J. E. ENNIS, D. P. A., Mo. Pac. Ry., No. 199 S. Clark Street, Chicago, Ill.

HARVEY

2 MILES FROM CHICAGO'S SOUTHERN LIMITS.
25 MINUTES RIDE FROM THE WORLD'S FAIR ON THE ILLINOIS CENTRAL RY.

TWO NEW FACTORIES Just Located by THE HARVEY LAND ASSOCIATION.

16 Factories in Harvey. 14 Factories now in active operation. Just located: **The Car-Wheel Works of J. H. Whiting, (to occupy 5 acres). The Detroit Foundry Equipment Co., (to occupy 5 acres).** These plants to begin building at once.

The 16 factories at Harvey, the 200 new buildings now under construction, the completion of the Chicago Central, besides the Illinois Central, the Calumet Terminal, the Chicago & Grand Trunk, and Big Four Railways, together with Harvey's great natural advantages, insure a speedy increase in the value of Harvey Lots.

BUY NOW AND BUY WHERE A PROFIT ON YOUR INVESTMENT IS ASSURED.

When you come the World's Fair, visit Harvey, and make **our office** at Harvey **your post-office.** Your friends may direct their letters to you **"care of the Harvey Land Association, Harvey, Illinois." You will find a reading room with all conveniences** for answering your letters, and an attendant to give information.

You will find a number of Temperance hotels and private houses where you may stay, and away from the temptations for your boys who come with you. **Correspond with the Harvey Land Association** in regard to your traveling expenses being paid in case you purchase their property. Write for maps and the history of Harvey and **why a profit** is to be made by those who **purchase property from The Harvey Land Association,** the **founders of Harvey.**

Address,

THE HARVEY LAND ASSOCIATION,

819 "THE ROOKERY,"

271 La Salle Street, CHICAGO.

Reading Matter Notices

For a disordered Liver try BEECHAM'S PILLS.

Hot Springs, Ark., the great national winter health resort. Reached in 24 hours from Chicago. Hotels compare favorably with any in America. Through Pullman sleepers morning and evening. Excursion tickets good 90 days. Descriptive books, maps, time tables, etc., mailed on application. Address J. E. Ennis, D. P. A., Mo. Pac. Ry., 199 Clark St. Chicago, Ill.

TWO NEW MANUFACTURING PLANTS AT HARVEY.

The Harvey Land Association has just closed a contract with J. H. Whiting to locate his car-wheel foundry at Harvey. Also with the Detroit Foundry Equipment Company to locate there. Each one of these industries will occupy five acres, and will begin building at once to cover same. These make 16 manufacturing industries located at Harvey during the last two years, 14 of which are in active operation.

Over 1100 buildings have been erected in Harvey in the past 732 days, and there has been no time in the history of Harvey that there has been so much building going on as at present. There are 200 houses under construction, and a large number under contract.

CALIFORNIA AS A PLACE FOR RURAL HOMES.

There is no part of the world better adapted by all that nature can do, for comfortable rural homes, than is California. That this phase of life has not more rapidly developed is chiefly attributable to the fact that so large a portion of the parts of the State where permanent settlements were first founded, was distributed in immense Spanish grants, making large holdings, whose owners were averse to selling any of their possessions.

The "Whirligig of Time" that makes all things even, has greatly changed this feature. These tracts are now being subdivided and sold, and a home-seeker will find no difficulty in obtaining at a reasonable outlay, a place that must satisfy the most exacting.

It is sometimes said that to live in California one must be wealthy. On the contrary, there is no other place where a family of moderate means can make a living more easily, or where they can enjoy one-half the luxuries that are within their reach in California. It certainly is not wise for a family to land there with nothing ahead. One who has not been thrifty enough to accumulate a little in other places would hardly succeed there. But little capital, however, is required. A small tract of land, ten or twenty acres, is ample; a few acres in vineyard and a few in orchard, both carefully selected in regard to varieties, and in from three to five years there is assured an annual income of $1,500 to $2,000. The work should, and can, be done all within the family, and this income will therefore be nearly all net. Expensive buildings are not necessary, as the weather is always mild, life in the open air being entirely agreeable for ten months of the year.

During the time the orchard is coming into bearing, enough can be raised between the trees to furnish a family with subsistence, and as there is no fruit crop to harvest on the home place, there is time, as there is always opportunity, for those who choose, to find pleasant and remunerative labor upon places already in bearing, and this may add materially to the income.

Almost the entire coast range of mountains, especially from San Francisco to near Monterey, with the adjacent foot hills, is admirably adapted to home-making in this way. The soil is fertile and well-watered, the climate all one can ask, and land in abundance can be had at a low price and on easy terms.

For information as to this locality, and how it is reached, call upon or address the following named officers of the Southern Pacific Company.

W. G. Neimyer, General Western Agent, 204 So. Clark St., Chicago, Ill.

W. C. Watson, General Passenger Agent, Atlantic System, New Orleans, La.

T. H. Goodman, General Passenger Agent, Pacific System, San Francisco, Cal.

MADAME PORTER'S
COUGH BALSAM.
A Purely Vegetable Expectorant: not a violent remedy; and very agreeable to the taste.
SUCCESSFULLY used for more than 70 Years.
RUCKEL & HENDLE, New York.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

ANY subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with $1.00 extra, he can renew his own subscription for one year.

Domestic Outfitting

"Honesty is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

LEATHER Gets hard and old without Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N.Y.

Foods

BOVININE

Falling hair means low vitality. That means thin blood. It enriches the blood rapidly. 20

Give the BABY | MELLIN'S FOOD. Our Book for mothers, "The Care and Feeding of Infants," mailed *free*. Doliber-Goodale Co., Boston, Mass.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

GRATEFUL-COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.

Miscellaneous

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. $12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT CHICAGO, ILL.

Household Hints

THE BEST DISINFECTANTS—The old saying that dirt is healthy no longer holds its ground in the light of modern research. Not all dirt is actually disease-producing, it is true; but all places where filth accumulates, or where there is decaying matter of any kind, are very likely to afford abode and sustenance to any disease germs which may be floating about in the air. Here they multiply and wax strong and lie in wait to attack the first animal or human being that comes along, whose vital forces are not strong enough to bar the entrance of these microscopic enemies. No soiled clothing should lie about sleeping apartments, no rubbish should accumulate in the attic, no rotten rags under the sink, no decaying vegetables in the cellar, no soiling matter or dust anywhere. Disease microbes do not crawl about actively like flies; they are invisible, living, organic dust, and can often be gotten rid of as such. The greatest sanitary safety lies in absolute cleanliness.

Powerful disinfectants are mainly useful in the hands of a reliable physician, when disease actually exists in the house; but they lose much of their effect, unless all that can be done in the way of cleanliness has already been accomplished. They are substances which, in the liquid or gaseous form, are intended to meet and destroy all living disease microbes which may be floating in the air, lodged in the belongings of the sick room, or which cling to the person or exist in the discharges of the patient. Others than a physician may sometimes apply these things intelligently and with effect; but for all ordinary household sanitation, the mistress would better confine her efforts to bringing her house, its furnishings, and its surroundings into a condition as near to perfect cleanliness as possible.

In the prosecution of this sanitary work, sunshine and fresh air are also valuable aids. Direct sunshine is generally believed by investigators to be hostile to many disease microbes. If this be true, there is one more reason why sunshine should be freely admitted to all our rooms. Volumes of fresh air are extremely useful in sweeping out the microbe-laden air of dwellings, and especially rooms which have been used as sick chambers. In fact, the housewife has always three powerful assistants at hand, by whose aid she may largely prevent the entrance and spread of disease in her home—soap and water, (especially at the boiling point), plenty of fresh air, and floods of sunshine. These are ordinarily the best disinfectants.—*Good Housekeeping.*

WELL WORTH REMEMBERING.—My husband, said a physician's wife not long ago, chanced to see one day, standing on a shelf outside our kitchen window, some moulds of jelly cooling for the night's dinner. They were uncovered, as they were out of the reach of cats and in full view of the cook's watchful eye. But he questioned me about them and asked it it were our usual custom to leave jelly thus unprotected. I was obliged to reply that, so far as I knew, it was. Then he said: "Don't you know that when we medical men want to secure minute organism for investigation we expose gelatine to the air or to places where we have confined maligant germs? The gelatine speedily attracts and holds them. I am afraid your flavored gelatine does the same. Cool the jelly if you must, but cover it with a piece of sheer muslin, or, better, if you have it, some pieces of glass, taken from some broken window pane." And we have always done that since then. It is to be feared that kitchen processes are sources of illness more often than is imagined. In many city houses the little kitchen annex, where stands the refrigerator, and where various eatables are kept, is directly against a drain and a closet. Yet here stand daily uncovered milk, butter, often custards and puddings, and various other absorbents. The average cook is absolutely ignorant of sanitary cause and effect, and the eternal vigilance of the house mother is the family's chief safeguard.—*New York Times.*

VENTILATION OF CHILDREN'S BED-ROOMS.—Too much care cannot be expended in getting perfect ventilation for children's bedrooms. Such perfect renovation and restoration of the tired and wasted parts goes on during sleep that it is a pity to hamper this beneficent influence by stinting the amount of fresh air. When the ventilation is perfect the child awakens chirping and bright, and is full of activity and life, for the reason that during the night all the waste products of the system, the result of the previous day's activity, have been eliminated from the system. If, on the other hand, the access of fresh air has been imperfect, the child arises peevish and unrefreshed, and a continuous recurrence of this will soon result in manifestations of ill health.—*Jenness Miller Illus. Monthly.*

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations. NOTICE AUTOGRAPH OF LABEL ON THE GENUINE AND GET HARTSHORN

Stewart Hartshorn

1893. GREGORY'S SEED CATALOGUE 1893.

We Are The Only Firm

Giving to customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue FREE to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

FREE TRIAL. 10 YEARS.

How $14 Buys A $40 Machine.

For sixty days only we offer our OXFORD JEWEL SEWING MACHINE, No. 17, guaranteed for 10 years on terms below mentioned. This machine has best sewing qualities and does as large a range of work as any machine made. It uses the American self-threading shuttle and self-setting needle with all Attachments Free.

We will ship one of our Oxford Jewel three drawer and cover, walnut or oak, sewing machines, on 30 days' trial, subject to approval for $15.00 and if not satisfactory can be returned at our expense. We pay all freight charges. *It costs you nothing* to try our machine. For cash in full with order we will ship same machine for $14.00. We bind ourselves, if machine is not satisfactory and just as we stated to return all money. Where can you buy on better terms? Do not let this opportunity of a life-time pass. Cut this out and send it with your Order to-day. Our large Catalogue will be sent free to any address.

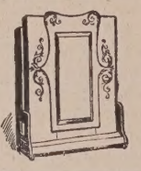
THE OXFORD MANUFACTURING CO.

342 & 344 Wabash Ave., CHICAGO, ILL., U.S.A.

HIGH CLASS LOW PRICE

THE ONLY DRESS STAY made cemented together and gutta percha, with a triple silesia cap cemented to the ends of the steel. *Will not cut through or rust.* See name "Perfection" stamped on each. Ask your dealer for them, or write for samples.

Manufactured by THE DETROIT STAY CO., DETROIT, MICH. New York Office and Salesroom, 833 Broadway.



Brunswick Folding Beds and Wood Mantels

Upright, Combination Chiffonier and Mantel Beds. Companion pieces Desk Wash Stands and Wardrobe Wash Stands. Our beds are simple in mechanical parts. Durable in construction. Artistic in design. Docile in handling. Have no bad habits on uneven floors. Ask your dealer for them, or write for catalogue and price list.

We have just added an elegant line of Wood Mantels.

FORT WAYNE FURNITURE CO., Fort Wayne, Ind.

Toilet

BUTTER MILK TOILET SOAP

OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO., 84 Adams Street, Chicago.

A Perfect Dentrifice.

The result of 22 years careful investigation. Recommended by Dentists and Physicians. Cleans, Brightens, Beautifies, and Saves the Teeth. Cures Soft and Bleeding Gums. 2 oz. bottles, 25c.; 4 oz. 50c. Sold by first class Druggists, Marshall Field & Co., Carson, Pirie, Scott & Co., Jas. H. Walker & Co., and others. Dr. E. L. GRAVES, Dentist, 7 Laflin Street.

THIS $11 TO $17 SEWING MACHINE to examine in any where without a Warranted the BEST made. Our terms and thing far more liberal ever offered. For full advt. out and send to Alvah Mfg. Co.,

FREE! home. Sent anycent in advance. sewing machine ever conditions and everythan any other house particulars, cut this us to-day. Address C248. Chicago, Ill.

BARLOW'S INDIGO BLUE.

Its merits as a Wash Blue have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask for it.

D. S. WILTBERGER, Proprietor, 233 North 2d St., Phila., Pa.

IMPROVED HALL TYPEWRITER.

The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.

With the Solar Rayon and our Crayon Portrait Instruction Book, you can learn to make good portraits, without a teacher. Mention this paper and write for illustrated catalogue giving particulars.

Jenne Camera Mfg. Co., Ft. Wayne, Ind.

BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY NEEDED. Send this note to A. CURTIS & CO., NEWEST QUINCY ST., CHICAGO, ILL. FREE

Miscellaneous

YOSE & SONS ESTABLISHED IN 1851. PIANOS.

Celebrated for their PURE TONE, ELEGANT DESIGNS, SUPERIOR WORKMANSHIP, AND GREAT DURABILITY. Old instruments taken in exchange. Write for catalogue.

170 TREMONT STREET, BOSTON, MASS., OR LYON, POTTER & CO., 176 Wabash Avenue, Chicago.

OUR HYMN SLIP FILLS A LONG FELT WANT. EVERY MINISTER SHOULD HAVE ONE. ENCLOSE 2¢ STAMP WITH NAME AND ADDRESS TO US AND YOU GET ONE. FARRAND & VOTEY DETROIT, MICH., U.S.A.

JOSEPH GILLOTT'S STEEL PENS.

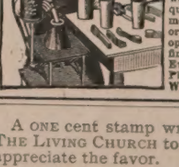
GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE."

Wear the KNICKERBOCKER Shoulder Brace and Suspender combined. Sold everywhere, or sent postpaid on receipt of $1 per pair plain, or $1.50 silk-faced. Send chest measure. Addresss. KNICKERBOCKER BRACE CO., Easton, Pa.



$25 to $50 per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. F. Harrison & Co. Columbus, O.

A ONE cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.